HANDBOOK OF PĀLI.

BEING

AN ELEMENTARY GRAMMAR,

A CHRESTOMATHY, AND A GLOSSARY.

COMPILED BY

O. FRANKFURTER, PH.D.

WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1883.

BOOKS IN PALI.

BUDDHIST SCRIPTURES IN PALI.

In 5 vols. 8vo. Price 21*s*. each vol.

The Vinaya Piṭakam, one of the principal Buddhist Holy Scriptures in the Pâli Language. Edited by Dr. H. OLDENBERG. Vol. I. The Mahâvagga, with an Introduction.—Vol. II. The Cullavagga.—Vol. III. The Suttavibhanga, I. (Pârâjika, Samghâdisesa, Anyata, Nissaggiya).—Vol. IV. The Suttavibhanga, II. End of Mahâvibhanga, Bhikkhunîvibhanga.—Vol. V. The Parivâra. Published with the assistance of the Royal Academy of Berlin, and of the Secretary of India in Council.

8vo. cloth. Price 21*s*.

The Dîpavamsa, an Ancient Buddhist Historical Record in the Pâli Language. Edited, with an English Translation, by Dr. H. OLDENBERG.

The Dîpavamsa is the most ancient historical work of the Ceylonese; it contains an account of the ecclesiastical history of the Buddhist Church, of the conversion of the Ceylonese to the Buddhist faith, and of the ancient history of Ceylon.

8vo. Price 21*s*.

The Milinda Pañho. Being Dialogues between King Milinda and the Buddhist Sage Nāgasena. The Pāli Text edited by V. TRENCKNER, of Copenhagen.

"A very interesting dialogue between Milinda and Nâgasena."—*Max Müller in Chips I.*

"Next in order of interest should undoubtedly be named the 'Milinda Pañha; or, Questions of Menander.' Whatever be the origin of this remarkable work, there can be no doubt of its great antiquity, for it exhibits a familiarity with Greek names and places, and records a religious discussion between the Buddhist divine Nâgasena and a 'Yona' king Milinda, who can be identified with certainty with the Bactrian king Menander."—*Childers in Pâli Dictionary.*

Also 8vo. Price 4*s*.

Pâli Miscellany, by V. Trenckner. Part I. The Introductory Part of the Milinda Pañho, an English Translation and Notes.

WILLIAMS & NORGATE, 14, Henrietta Street, Covent Garden, London; and 20, South Frederick Street, Edinburgh.

HANDBOOK OF PĀLI.

HANDBOOK OF PĀLI.

BEING

AN ELEMENTARY GRAMMAR,

A CHRESTOMATHY, AND A GLOSSARY.

COMPILED BY

O. FRANKFURTER, PH.D.

WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1883.

HERTFORD:
PRINTED BY STEPHEN AUSTIN AND SONS.

TO THE REVEREND

RICHARD MORRIS, LL.D., M.A.,

VICE-PRESIDENT OF THE PHILOLOGICAL SOCIETY,

AS A TOKEN

OF FRIENDSHIP AND RESPECT.

CONTENTS.

PREFACE.

The Handbook of Pāli which I place before my readers consists of three parts, an Elementary Grammar, a Chrestomathy, and a Glossary.

I have called the grammar an *elementary* one, because no attempt has been made to distinguish the different periods in the development of the language. To write a scientific grammar of Pāli, it would be necessary not only to have recourse to the different so-called ancient Prākritic dialects, but also to the modern Āryan languages of India, more especially Mahrāṭhī. I believe Mahrāṭhī to be, if not the daughter of Pāli, at least more closely allied to it than any other of the Indian vernacular tongues; and among these I include also Siṅhalese. In fact, a scientific Pāli grammar can, in my opinion, only be written as part of a comparative grammar of the Āryan languages of India.

I have called this work a Handbook of Pāli. This requires some explanation. I am well aware that Professor Forchhammer, in his report of the Rangoon High School, 1879–1880, has shewn conclusively, as did the late Professor Childers before him, that Pāli means only Sacred Texts. Professor Forchhammer, quoting from Burmese books, says: "The Tipiṭaka Pāli was written by means of the Magadhabhāshā;" and again, "The Pāli of the Tipiṭaka may be preached by means of any language." He goes on to remark that "a Pāli grammar and a Pāli dictionary must

appear to the Burmans as an incomprehensible misnomer, or at best what to us would be a Bible dictionary or a grammar of the New Testament." I believe the examples are not very well chosen. In a grammar of the New Testament we expect to find the New Testament Greek. A Bible dictionary would mean a cyclopædia, in which one can find information on any Bible subject.

I could have chosen "Handbook of Māgadhī" as a title of the book; but this would imply more than is actually given in the book. Under such a title one would expect to find a grammar of the Māgadhese Inscriptions and of the Māgadhī of the drama. Moreover, in calling it a Handbook of Māgadhī, I should have committed myself to a definite statement about the country in which the language of the Buddhist Scriptures was spoken. Pāli means for European scholars the sacred language of the Buddhist Scriptures, and as a matter of convenience this designation ought to be kept until conclusive proofs are adduced to shew in which part of India this Prākrit dialect was spoken. We have moreover the excellent authority of Subhūti, who calls his *Abhidhānappadīpikā* a Pāli dictionary, and his *Nāmamālā* a work on Pāli grammar.

As a reading-book I have chosen the *Paritta.* The text is based on a MS. in the British Museum (Or. 1092), written in Siṅhalese characters. Besides this I had several printed Burmese copies, and one printed Siṅhalese copy of the book. They however vary in the selection they give. None contains all the extracts given in the reading-book. Part of the Paritta has, as is well known, been published by the late Professor Childers, and by the late M. Grimblot, with notes and translations by M. Léon Feer. Some of the suttas which in the "Extraits du Paritta" are given as

belonging to the Sutta Nipāta occur also in the Saṃyutta Nikāya. The two suttas of the Dīgha Nikāya were published by the late M. Grimblot in the "Sept Suttas Pālis." I have consulted the MSS. of the individual Nikāyas in constituting the text. The translation of the Sutta Nipāta given by Professor Fausböll in the "Sacred Books of the East" was of great service to me in deciding on the merits of the various readings. I have not seen the "Ceylon Friend," in which the late Rev. D. Gogerly has translated most if not all the suttas belonging to the Paritta. I shall take an early opportunity of giving a more elaborate account of the compilation of the book and the different versions which we have of it.

The other extracts given are "A Collection of Kammavācās." If the Paritta was intended to represent the style of the Sutta Piṭaka, these may be taken as a fairly good specimen of the Vinaya Piṭaka. I also reserve for a later occasion any mention of the relation of the Kammavācās to the Vinaya Piṭaka, viz. if they stand in the same relation to the Mahāvagga and Cullavagga as the Pāṭimokkha stands to the Sutta Vibhaṅga. The text of the Kammavācās is based on MSS. belonging to the Bodleian Library (Pāli 1 and 2). They are written in the square character, and represent the usual Burmese orthography. A distinction between linguals and dentals is seldom made, nor do they write *anusvāra* after *i* and *u*. For several chapters I have consulted other MSS. in the British Museum, and some belonging to the Liverpool Free Library. They present the same texts, and are also written in the square painted character. Whilst examining the Liverpool MSS., in company with Professor Rhys Davids, to whom they had been sent by Sir James Allanson Picton for

identification and report, we found that one of them (No. L 24091) was of especial value, as it contained a few extra Kammavācās not appearing in the usual text which I have given in the Chrestomathy. Professor Spiegel and Mr. Dickson have published part of the text (see Bibliography).

The third part contains the Glossary. I have omitted in it all proper names. In employing two sorts of type and hyphens I have tried to distinguish between compound words and simple ones. Compound words ought all to have been given under their last member, as is done in Benfey's Sanskrit Dictionary. This is the only scientific way. The last member in the Indo-European languages is explained by the preceding ones, or as the late Professor Benfey put it in his lectures, "the defining members always precede the defined." But as all the second members did not occur in the glossary, I had to give up this plan, and to limit myself to using italics for compound words. I employ capitals, however, for compound words when the individual meaning of the component parts is another than that of the whole word; e. g. *aḍḍhayogo* was printed in capitals for that reason. I have not attempted to explain the different philosophical terms which occur in the extracts. I give mostly one translation, and put a *t. t.* (technical term) after them. Fault may perhaps be found with the explanation of *Nibbāṇaṃ* as the summum bonum of the Buddhists; but among so many different views it seems to me best neither to offer an opinion nor to defend one.

I have given the third person singular present of the verb, and translated this throughout with the infinitive. The third person singular present, as is well known, has in Indian grammar the same value as the infinitive of modern grammar. It is the type given for the verb by the

native grammarians. To give the so-called root did not commend itself to me—for two reasons. First,—the principle of the root-theory has been recently, and not without reason, greatly shaken, so that it would not be wise to introduce it. Secondly, it is difficult to determine what is the root of a Pāli word. I have given the nominative case of nouns, and here I think I may deserve some blame. But, as is shewn in the chapter on declension, through the working of the phonetic laws none of the declensions keeps within its own range, and the crude form of a Pāli noun is thus not easily fixed.

I have availed myself on every occasion of all the books published on Pāli grammar, and consulted Childers's Dictionary of the Pāli Language. These works will be found in the appended Bibliography. I name here more particularly the works of Professors Kuhn and Minayeff, of M. Senart, of the Terunnānsē Subhūti, and of Dr. Trenckner.

I hope the Tables of Alphabets will be found useful.

In conclusion, I have to thank Dr. Morris for many valuable suggestions, and for his kindness in looking over the proof-sheets. I am also indebted to the authorities of the Bodleian Library, the British Museum, and the India Office Library, for the courtesy and ready help I have uniformly received from them.

O. FRANKFURTER.

OXFORD, *February*, 1883.

PĀLI BIBLIOGRAPHY.

I. PĀLI LITERATURE.

TURNOUR, G. Examination of the Pāli Buddhistical Annals. J.A.S. of Bengal, 1837, 1838.

WESTERGAARD, N. L. Codices Indici bibliothecæ regiæ Havniensis enumerati et descripti. Copenhagen, 1846.

HARDY, REV. R. S. List of Books in the Pāli and Singhalese Languages. J.R.A.S. Ceylon Branch, 1848.

ALWIS, J. DE. Descriptive Catalogue of Sanskrit, Pāli, and Siṅhalese Literary Works of Ceylon. Colombo, 1870.

ZOYSA, L. DE. Catalogue of Pāli, Siṅhalese, and Sanskrit Manuscripts in the Ceylon Government Oriental Library. Colombo, 1876.

FORCHHAMMER, E., Professor of Pāli, Rangoon High School. Report by, for the year 1879–1880.

DAVIDS, T. W. RHYS. Report on Pāli and Siṅhalese. Transactions of the Philological Society, 1875–1876.

FEER, L. Les nouveaux Manuscripts Pālis de la bibliothèque nationale. Annales de l'extrême Orient, 1880.

MORRIS, REV. DR. RICHARD. Report on Pāli Literature, 1875–1880. Transactions of the Philological Society, 1881.

HAAS, E. Catalogue of Sanskrit and Pāli Books in the British Museum. London, 1876.

TRÜBNER & CO. Catalogue of leading Books on Pāli, Prākrit, and Buddhist Literature. London, 1881.

II. TEXTS.

VINAYA PIṬAKAṂ. One of the principal Buddhist Holy Scriptures. Edited by Hermann Oldenberg. 5 vols. London, 1879–1883.

KAMMAVĀCA.

Spiegel, F. Kammavākyaṃ, liber de officiis buddhicorum pālice et latine edidit. Bonn, 1841.

——— Anecdota Pālica. Chaps. ii. iii. v. Leipzig, 1845.

Boehtlingk, O. Bulletin de l'Académie Impériale des Sciences, 1844, No. 22, chap. iv.

Dickson, J. F. Upasampadā Kammavācā. J.R.A.S. 1875.

——— The Pāli Manuscript written on Papyrus, preserved in the Library of the Armenian Monastery, St. Lazaro. Venice, 1875. (This appears to be a reprint of the preceding.)

PĀTIMOKKHA.

Minayeff, J. Prātimoksha Sūtra buddijskij služebnikŭ izdannyj i perevedennyj. Petersburg, 1869.

Dickson, J. F. Pātimokkha, being the Buddhist Office of the Confession of Priests. J.R.A.S. 1875.

SUTTA PIṬAKAṂ.

DĪGHA NIKĀYA.

Grimblot, P. Sept Suttas Pālis, tirés du Dīgha Nikāya. Paris, 1876.

Childers, R. C. Mahāparinibbānasutta. London, 1878.

Mahāsatipaṭṭhānasutta. Maulmain, 1881.

SUTTA PIṬAKAṂ.

SAṂYUTTA NIKĀYA.

Feer, H. L. Le Bhikkhuni Saṃyuttaṃ. Mémoires de la Société d'Ethnographie, Sect. Orient, 1877.

Frankfurter, O. Buddhist Nirvāṇa and the Noble Eightfold Path. J.R.A.S. 1880.

MAJJHIMA NIKĀYA.

Pischel, R. Assalāyanasuttaṃ. Edited and translated. Chemnitz, 1880.

AṄGUTTARA NIKĀYA.

Morris, Rev. Dr. R. Publications of the Pāli Text Society.

KHUDDAKA NIKĀYA.

Fausböll, V. The Jātaka, together with its Commentary. Vols. i. and ii. London, 1877, 1879.

——— Two Jātakas; the original Pāli text, etc. London.

——— Five Jātakas. Copenhagen, 1861.

——— Ten Jātakas. Copenhagen, 1872.

——— The Dasaratha Jātaka. Copenhagen, 1874.

Zachariae, Th. Die sechszehnte Erzählung des Vetalapañcaviñçati. Contains the Ummadantī-jātaka. B.B. iv. p. 375.

Weber, A., and Fausböll, V. Die Sage von der Entstehung des Sākya und Koliya Geschlechtes. Indische Streifen i. Berlin, 1868.

Fausböll, V. Dhammapadaṃ, ex tribus codicibus Havniensibus Pālice edidit. Copenhagen, 1855.

Childers, R. C. Khuddaka Pātha, with English translation, etc. J.R.A.S. 1870.

Spiegel, F. Anecdota Pālica. Leipzig, 1845. Contains the Uragasutta of the Sutta Nipāta.

SUTTA PIṬAKAṂ.

KHUDDAKA NIKĀYA.

Alwis, J. de. Buddhist Nirvāna. Colombo, 1871. Contains extracts from the Sutta Nipāta.

Morris, Rev. R. Cariyā Piṭaka.

———— Buddhavaṃsa. (Publications of the Pāli Text Society.)

Feer, H. L. Textes tirés du Kandjour. 11 livraisons. Paris, 1864-1871.

Gray, J. Ajjhatta Jāya Maṅgalaṃ. Rangoon, 1881.

Grimblot, P. Extraits du Paritta, texte et commentaire, avec introduction, traduction, notes et notices par Léon Feer. J.A. 1871.

Feer, H. L. E'tudes Buddhiques. J.A. 1870, etc.

Pirit Pota (*i.e.* Paritta). Colombo, 2411 (1869).

Mahāparitto. Rangoon, 1879.

Mahāparitto. Rangoon, 1881.

Maṅgalasutta. 2nd ed. Rangoon, 1881.

MAHĀVAṂSO. In Pāli and English, with an Introductory Essay on Pāli Buddhistical Literature. Vol. i. By G. Turnour. Colombo, 1837.

———— From the 37th Chapter. Translated and edited by H. Sumaṅgala and Don Andris de Silva Baṭuwantuḍāwa. 2 vols. Colombo, 1877.

DĪPAVAṂSA. A Buddhist Historical Record. Edited, with an English translation, by H. Oldenberg. London, 1879.

DHAMMAKITTI. The Daṭhāvaṃsa, the Pāli text and its translation into English. By Mutu Coomára Swamy. London, 1874.

HATTHAVANAGALLAVAṂSA. The Attanagalluvaṅsa. Translated from the Pāli by J. d'Alwis, with the Pāli text. Colombo, 1866.

MILINDAPAÑHO. Being Dialogues between King Milinda and the Buddhist Sage Nāgasena. Edited by V. Trenckner. London, 1880.

III. TRANSLATIONS.

CLOUGH, REV. B. The Ritual of the Buddhist Priesthood. Translated from the original Pāli work entitled Karmavakya (Miscellaneous Translations from Oriental Writers, vol. ii. London, 1834).

BEAL, REV. S., and GOGERLY, REV. D. J. Comparative Arrangement of Two Translations of the Buddhist Ritual for the Priesthood. London, 1862.

DAVIDS, T. W. RHYS, and OLDENBERG, H. Vinaya Texts. Translated from the Pāli. Part I. The Pātimokkha; the Mahāvagga. Oxford, 1881. (Sacred Books of the East, vol. xiii.)

DAVIDS, T. W. RHYS. Buddhist Suttas. Oxford, 1881. (Sacred Books of the East, vol. xi. Contains the Mahāparinibbāna Sutta, the Tevijja Sutta, the Mahāsudassana Sutta, the Dhammacakkappavattana Sutta, the Sabbāsava Sutta.)

——————— Buddhist Birth Stories, or Jātaka Tales. London, 1880.

WEBER, A. Dhammapadam (Indische Streifen).

MÜLLER, F. MAX. Buddha's Dhammapada. Translated from Pāli. (Buddhaghosha's Parables. Translated from Burmese by H. T. Rogers. London, 1870.)

——————— Dhammapada; a Collection of Verses, translated from Pāli. Oxford, 1881. (Sacred Books of the East, vol. x. part 1.)

HÛ, FERD. Dhammapadam traduit en Français, avec introduction et notes. Paris, 1878.

SWAMY, SIR M. COOMARA. Sutta Nipāta, or the Dialogues of Gotama Buddha. Translated from the Pāli, with Introduction and Notes. London, 1874.

FAUSBÖLL, V. The Sutta Nipāta; a Collection of Discourses, translated from Pāli. Oxford, 1881. (Sacred Books of the East, vol. x. part 2.)

IV. DICTIONARIES, GRAMMARS, AND GRAMMATICAL PAPERS.

MOGGALLANA THERO. Abhidhānappadīpikā, with English and Sinhalese Interpretations, etc. By Waskaḍuwe Subhūti. Colombo, 1865.

CHILDERS, R. C. A Dictionary of the Pāli Language. London, 1875.

CLOUGH, B. A Compendious Pāli Grammar, with a Copious Vocabulary in the same Language. Colombo, 1824.

BURNOUF, E., and LASSEN, CHR. Essai sur le Pāli. Paris, 1826.

———— Observations grammaticales sur quelques passages de l'essai sur le Pāli. Paris, 1827.

STORCK, W. De declinatione nominum in lingua Pālica. Berlin, 1858.

———— Casuum in lingua Pālica formatio. Münster, 1862.

MÜLLER, F. Beiträge zur Kenntniss der Pāli Sprache. Vols. i. ii. iii. Vienna, 1867–1869.

MINAYEFF, J. Grammaire Pālie, traduite par St. Guyard. Paris, 1874.

KUHN, E. W. A. Beiträge zur Pāli Grammatik. Berlin, 1875.

TORP, A. Die Flexion des Pāli in ihrem Verhältnis zum Sanskrit. Christiania, 1881.

TRENCKNER, V. Pāli Miscellany. Vol. i. London, 1879.

GOLDSCHMIDT, S. Prākritica. Strassburg, 1879.

BĀLĀVATĀRO. Paṇḍita Devarakkhitācariyena Saṃsodhito. Colombo, 1869 [2412 A.B.].

KACCĀYANA.

ALWIS, J. DE. Introduction to Kaccāyana's Grammar of the Pāli Language. Colombo, 1863.

KUHN, E. W. A. Kaccāyanappakaraṇae specimen. Halle, 1869.

———— " " specimen alterum. Halle, 1871.

KACCĀYANA.

MASON, F. The Pāli Text of Kachchayano's Grammar, with English Annotations. Toongoo, 1871.

SENART, E. Kaccāyana et la littérature grammaticale du Pāli. 1[re] Partie. Paris, 1871.

SĪLAVAṂSA. Kaccāyana's Dhātumañjūsā. Edited, with a translation in Sinhalese and English, by Devarakkhita. Colombo, 1872.

WASKAḌUWE SUBHŪTI. Nāmamālā, or a Work on Pāli Grammar. Ceylon, 1876.

SUMAṄGALA. Declension and Conjugation of Pāli Words. Edited by M. Gunaratana. Ceylon, 1873.

SAṄGHARAKKHITA THERA. Subodhālaṅkara. (Pāli Studies, by Major G. E. Fryer.) Calcutta, 1875.

—————————— Vuttodaya. Edited, with translation and notes, by Major G. E. Fryer. Calcutta, 1877.

—————————— Vuttodaya, die Pāli Metrik des herausgegeben von J. Minayeff. Mélanges Asiatiques, vi.

CHILDERS, R. C. On Sandhi in Pāli. J.R.A.S. N.S. iv. p. 309.

——————— Dakkh in Pāli. K.B. viii. p. 150.

——————— The Prākrit Dekkh. K.B. vii. p. 450.

PISCHEL, R. Die wurzeln pekkh, dakkh und dekkh in Prākrit. K.B. vii. p. 453.

WEBER, A. Zur Verständigung. K.B. vii. p. 458.

PISCHEL, R. Zur Pāligrammatik. K.Z. xxiii. p. 423.

JACOBI, H. Vocaleinschub in Pāli. K.Z. xxiii. p. 594.

ZIMMER, H. Zur Pāligrammatik. K.Z. xxiv. p. 220.

OLDENBERG, H. Bemerkungen zur Pāligrammatik. K.Z. xxv. p. 314.

GOLDSCHMIDT, S. Prākritische Miscellen. K.Z. xxv. pp. 436, 610. Z.D.M.G. xxxii. p. 99.

PISCHEL, R. Pāli acchati. B.B. iii. p. 155.

————— Die deçīcabdās bei Trivikrama. B.B. iii. p. 255.

LIST OF ABBREVIATIONS.

abl. = ablative.
acc. = accusative.
adj. = adjective.
adv. = adverb.
aor. = aorist.
ātm. = ātmane.
caus. = causative.
comp., cp. = compare.
cond. = conditional.
conj. = conjunction.
dat. = dative.
f. = fem.
foll. = following.
fr. = from.
fut. = future.
gen. = genitive.
ger. = gerund.
Imperat. = Imperative.
inf. = infinitive.
instr. = instrumental.
loc. = locative.
m. = masculine.
n. = neuter.
num. = numeral.
opt. = optative.
p. f. p. = participle of the future passive.
p. p. = participle present.
p. p. p. = participle of the perfect passive.
par. = parasmai.
part. = particle.
pass. = passive.
pers. = person.
pe = peyyalo, etc.
pl. = plural.
prep. = preposition.
pres. = present.
pret. = preterite.
sep. = separately.
sing. = singular.
t. t. = technical term.
voc. = vocative.
J.A. = Journal Asiatique.
J.R.A.S. = Journal of the Royal Asiatic Society.
B.B. = Bezzenberger, beiträge sur kunde der indogermanischen sprachen.
K.B. = Kuhn's Beiträge.
K.Z = Kuhn's zeitschrift für vergleichende sprachforschung.
Z.D.M.G. = Zeitschrift d. deutschen morgenländischen gesellschaft.

HANDBOOK OF PĀLI.

PART I.

AN ELEMENTARY GRAMMAR.

§ 1. THE ALPHABET.

Pāli, the sacred language of the Buddhists, is written, according to the countries from which the MSS. come, either in Siṅhalese (Ceylon), Burmese (Burma), or Kambodian (Siam) characters. The system of writing in the original characters is syllabic and consonantal (as will be seen from the appended table).

To transliterate these characters the following system is now mostly adopted:—

Vowels:	*a ā*	*i ī*	*u ū*	*e*	*o*
Nasal vowels:	*aṃ*	*iṃ*	*uṃ*		
Consonants:	*k*	*kh*	*g*	*gh*	*ṅ*
	c	*ch*	*j*	*jh*	*ñ*
	ṭ	*ṭh*	*ḍ* (*ḷ*)	*ḍh* (*ḷh*)	*ṇ*
	t	*th*	*d*	*dh*	*n*
	p	*ph*	*b*	*bh*	*m*
	y	*r*	*l*	*v*	
	s				
	h				

§ 2. PRONUNCIATION.

The vowels are pronounced in the Continental way. The short *a* has mostly the indistinct sound as in English *but.* The nasal vowels are now pronounced in Ceylon and Burma

like the guttural nasal in English *hang*. *e* and *o* are metrically always long, but *pronounced* short before two consonants.

The consonants are pronounced in the manner known from Sanskrit grammar.

c is English *ch*.

ñ is the Spanish *ñ* and French *ng* in *campagne*.

v is pronounced as English or French *v*, except when preceded by a consonant in the same syllable, in which case it has the sound of English *w*.

The aspirated letters, surd and sonant, are pronounced as the corresponding non-aspirates followed by *h*.

The sound of the nasal is defined by the letter which follows it, *cf.* English *hang, hand, bench, hemp*.

§ 3. CLASSIFICATION OF LETTERS.

All the vowels and consonants are arranged by the native grammarians under the following classes:—

1) *a k kh g gh ṅ* and *h* are considered gutturals (*kaṇṭhaja*).
2) *i c ch j jh n* and *y* are termed palatals (*tāḷuja*).
3) *u p ph b bh m* are termed labials (*oṭṭhaja*).
4) *ṭ ṭh ḍ* (*ḷ*) *ḍh* (*ḷh*) *ṇ r* are termed linguals (*muḍḍhaja*).[1]
5) *t th d dh n l s* are termed dentals (*dantaja*).
6) *e* is termed gutturo-palatal (*kaṇṭhatāḷuja*).
7) *o* is termed gutturo-labial (*kaṇṭhoṭṭhaja*).
8) *v* is termed dento-labial (*dantoṭṭhaja*).

§ 4. VOWELS.

1) Pāli being one of the Indian dialects, is best considered in comparison with one of those dialects of which the grammar is already firmly established, viz. Sanskrit.

[1] In the Sacred Books of the East, edited by Prof. Max Müller, the palatals are printed, like gutturals, in italics, and the cerebrals likewise as dentals in italics, thus: *k kh g gh ñ, t th d dh n.*

This transliteration seems to imply that the palatals arise always from the gutturals, and that they stand in the same relation to these as the linguals stand to the dentals. This is, however, not the case in Pāli.

The system adopted in this handbook is used in most of the texts published up to the present time, such as Dr. Oldenberg's edition of the Vinayapiṭaka, Prof. Fausböll's Jātaka, and also in Childers's Dictionary of the Pāli Language.

2) In comparing Pāli with Sanskrit forms, it must always be kept in mind that Sanskrit is not to be regarded as the parent language: but as the dialect which best represents the primitive Āryan speech, to which Sanskrit and Pāli stand in the relation of elder and younger sisters.

In comparing the Pāli vowels with those of Sanskrit, we find that Pāli has no written characters for the ṛ and ḷ vowels. It has not the diphthongs *ai au*, and lacks the long nasal vowels.

We find therefore in Pāli three short vowels *a i u*, and five long vowels *ā ī ū e o*, and three nasal vowels *aṃ iṃ uṃ*, which are also considered long, and which are technically called *niggahīta*.

As to the accent, which plays such a conspicuous part in Vedic Sanskrit, no accented texts have been handed down. It is, however, clear that Pāli possessed a free accent just as much as Sanskrit, and every other Āryan language. It is now the fashion in Ceylon and Burma to give the accent to the long syllable in every word.

A syllable is considered long, if it contains one of the long, or nasal vowels, or a short vowel followed by two consonants.

A Pāli word may only end in a vowel or nasal vowel. For exceptions see the chapter on Sandhi.

§ 5. SHORT VOWELS.

In comparing the Pāli vowels with those of Sanskrit, it will be seen that the short vowels *a i u* correspond as a rule to those of Sanskrit.

A short vowel followed by two consonants corresponds to a Sanskrit long vowel; thus we have:—*maggo* Skr. mārga 'path'; *majjāro* Skr. mārjāra 'cat'; *ratti* Skr. rātri 'night'; *saddhiṃ* Skr. sārdham 'with'; *ikkhati* Skr. īkshati 'to look'; *kitti* Skr. kīrti 'fame'; *tiṭṭhaṃ* Skr. tīrtha 'landing-place'; *dhutto* Skr. dhūrta 'gamester'; *muttaṃ* Skr. mūtra 'urine'; *suttaṃ* Skr. sūtra.

An original long vowel following a simple consonant can arbitrarily be shortened by doubling the consonant. This seems only to be graphic, as in the metre no difference is made between a form *bahunnaṃ* and *bahūnaṃ*, gen. plur. m. and n. of *bahu* 'much,' or *allāpo* and *ālāpo* 'speech.'

In the gen. plur. m. and n. of the numerals *tinnaṃ pañcannaṃ channaṃ* the forms with doubled nasals are in use.

The syllable *ya* is changed to *i*. Among the examples given is *nigrodho* for Skr. nyagrodha, *majjhimo* for Skr. madhyamá. The process called SAMPRASĀRAṆA.

In the same way *va* is contracted into *u* in such words as *laṭukikā* Skr. laṭvakā 'quail.'

§ 6. Pāli has, as was shown above, no written character corresponding to the Sanskrit *r* and *l* vowels.

It is a well-known fact that those two vowels originate in Sanskrit and other languages for the most part through the abbreviation of a syllable which contains an *r* or *l* through the influence of the accent.

Theoretically, therefore, one would expect to find in Pāli a short syllable containing an *r* or *l* element. This *r* or *l* element may be inherent in the vowel. We find a whole syllable with the consonant *r* to represent the Sanskrit vowel.

ṛ, practically speaking, therefore, is represented in Pāli by one of the short vowels *a i u* or by the consonant *r* in conjunction with one of the vowels *a i u*, which in this case are vowel fractures (svarabhakti).

There is no fixed rule for the use of these vowels, and in different, sometimes in the same, texts, they are used indifferently in the case of the same word, and the divergency in the use of these vowels shows that they were employed in a merely tentative way to indicate the sound in writing.

1) *a*=*ṛ* in *kato* Skr. kṛtá 'made'; *gaṇhāti* Skr. gṛhṇā́ti 'to seize'; *mato* Skr. mṛtá 'dead'; *taṇha* Skr. tṛshṇā́ 'lust.'

2) *i*=*ṛ* in *isi* Skr. ṛshí 'a sage'; *kicco* Skr. kṛtyá 'what is to be done'; *piṭṭhaṃ piṭṭhī* Skr. pṛshṭhá 'back'; *iṇaṃ* Skr. ṛṇá 'debt.'

3) *u*=*ṛ* in *saṃvuto* Skr. saṃvṛtá 'restrained'; *uju* Skr. ṛjú 'straight.'

4) *r*=*ṛ* in *iritvijo* Skr. ṛtvíj 'a priest'; *iru* Skr. ṛc 'hymn';

brūheti Skr. bṛṃhayati 'to increase'; *brahā* Skr. bṛhánt 'great'; *rukkho* Skr. vṛkshá 'tree.'

5) *ṛ*=*a* or *i* or *u* in the same word:

migo mago Skr. mṛgá 'antelope'; *accho ikko* Skr. ṛksha 'bear'; *pathavī puthuvī* Skr. pṛthivi 'earth'; *sati samuti* Skr. smṛti 'thought'; *vuḍḍhi vaḍḍhi* Skr. vṛddhi 'increase.'

The long *ṛ* vowel is of later development in Sanskrit, and has therefore no equivalent in Pāli.

The so-called root *kḷip*, the only one which contains an *l* vowel, in Sanskrit becomes *kappati.*

§ 7. In comparing Pāli words with corresponding Sanskrit, in several instances a difference in the vowels is to be found. This is generally the case in unaccented syllables, and the reason for such a practice lies in assimilation. In several instances, however, words are used with both vowels.

muti mati Skr. matí 'mind'; *pana puna* Skr. púnar; *puriso puruso* Skr. púrusha 'man'; *ucchu* Skr. ikshú 'sugar-cane.'

Pukkuso Skr. Pukkaça; *Kondañño* Skr. Kaúṇḍinya; *candimā* Skr. candrámas 'moon'; *saddhiṃ* Skr. sārdham; *jigucchati* Skr. jugupsati 'to dislike'; *timisaṃ tamisaṃ* Skr. tamisra 'darkness'; *Timiṅgalo Timiṅgilo* Skr. Timiṅgila; *niṭṭhubhati nuṭṭhubhati* Skr. nishṭhiv 'to spit out'; *mucalindo* Skr. mucilinda 'a tree'; *āyasma* Skr. áyushmant 'venerable'; *kuṭumbaṃ kuṭimbaṃ* Skr. kuṭumba 'family.'

Where a difference in the vowel takes place in conjunction with one of the semivowels or nasals, the vowels only designate a partial vowel, such as in *garu* Skr. guru, Greek *βαρύ.*

§ 8. LONG VOWELS.

The long vowels *ā ī ū* agree with the corresponding Sanskrit, with the exception above stated, that a long vowel followed by two consonants is represented in Pāli by a short one.

1) Ā: *ā*=ā 'the prep.' *sādhu* Skr. sādhu 'good'; *dātā* Skr. dātṛ 'giver.'

2) Ī: *īti* Skr. īti 'calamity'; *gītaṃ* Skr. gīta 'a song'; *jīvitaṃ* Skr. jīvita 'life.'

3) ū: *ūno* Skr. ūna 'deficient'; *sūpo* Skr. sūpa 'broth'; *mūḷho* Skr. mūḍha 'foolish.'

§ 9. The long vowels *e* and *o* correspond to the Skr. diphthongs *e* and *o*, and sometimes to the diphthongs *ai au*.

They combine therefore guṇa and vṛddhi of *i* and *u*, and they go back to these vowels accordingly, before a compound consonant.

1) E: *eti* Skr. eti 'he goes'; *ekaṃ* Skr. eka 'one'; *hetu* Skr. hetu 'cause.'

jeguccho 'contemptible' goes back to *jigucchā*; *kelāso* 'suffering from a cutaneous complaint' to *kilaso*.

ediso eriso edikkho erikkho 'such' to *idaṃ*.

gelaññaṃ 'sickness' to *gilāno*, in which, however, the *i* is svarabhakti for Skr. glāna.

2) E=Skr. ai:

Erāvaṇo Skr. Airāvaṇa.

etihyaṃ Skr. aitihya 'traditional instruction.'

ekāgāriko Skr. aikāgārika 'a thief.'

3) *aya* is contracted to *e* in the middle of a word; *katheti*=*kathayati* 'to relate'; *jeti*=*jayati* 'to conquer.'

4) *e* arises out the contraction of *avi* in *e.g.* *thero* Skr. sthavira 'an elder.'

1) O: *okaṃ* Skr. okas 'a house'; *ojo* Skr. ojas 'splendour'; *lobho* 'covetousness' from *lubhati* Skr. lobha 'to be greedy'; *moho* Skr. moho 'delusion'; *doso* Skr. dosha 'blemish.'

pothujjaniko 'belonging to an unconverted person,' *puthujjano;* this latter stands for Skr. pṛthak. A form *puthujjaniko*, however, is also given.

2) O=Skr. au:

opammaṃ Skr. aupamya 'comparison.'

orabbhiko Skr. aurabhrika 'a shepherd.'

odariko and *odaro* Skr. audārika 'greedy.'

3) *ava* is contracted to *o* in the beginning of a word; the fuller form is almost always also in use: *otāro* and *avatāro* 'descent'; *okāro avakāro* 'vileness.'

4) *o* sometimes arises from the vocalisation of *v* and its combinations with *ă* as *hoti*=*bhavati* and *dhovati* Skr. √dhāv 'to wash.'

§ 10. THE NASAL VOWELS.

The nasal of every class, if preceded by a vowel, may arbitrarily become niggahīta. They correspond in every respect to Sanskrit.

For a nasalized vowel, a simple long one can be substituted: *sīho* 'lion' for Skr. siṃha; *vīsati* Skr. viṃçati. *saṃ* very often becomes *sā*: *sārāgo* 'possessed of passion.'

Every one of the five nasals can, before any other consonant or nasal, become niggahīta. The MSS. vary greatly in the expression of the nasals: *aṃño, añño,* 'other,' *paṃha, pañha* and *paṇha* 'question.' In very many cases the long vowel and the nasalized vowel appear in the same word.

In later texts a short vowel is often nasalized: *nagaraṃ* becomes *naṅgaraṃ*. This seems, however, a mistake of the Siṅhalese copyists.

§ 11. INTERCHANGE OF VOWELS.

By the side of *bhīyo bhiyyo*=Skr. bhūyas we find *yebhuyyo yebhūyo,* which is a contraction of yad+bhūyas.

Skr. *a* appears as *ū* in the last part of such compounds as *addhagū kataññū,* which stand respectively for Skr. adhvaga and kṛtajña.

In *merayaṃ* 'intoxicating liquor,' Skr. maireya, second *e* appears in Pāli as *ă*. In *milakkho* Skr. mleccho the Pāli preserves the older form. It stands for MLASKA.

We sometimes find the gunated forms of words in Pāli by the side of Sanskrit ungunated.

§ 12. CONSONANTS.

The consonants are divided by the native grammarians into *ghosavā* 'sounding,' and *aghosā* 'surd.' They are:—

GHOSAVĀ: *g, gh, ṅ*; *j, jh, ñ*; *ḍ, ḍh, ṇ*; *d, dh, n*; *b, bh, m*; *y, r, l, v, h.*

AGHOSĀ: *k, kh*; *c, ch*; *ṭ, ṭh*; *t, th*; *p, ph*; *s.*

The *simple* consonants of Pāli mostly agree with those of Sanskrit and the other Indo-European languages.

The Gutturals, Palatals, Linguals, Dentals, Labials, as well as the semivowels and *s* and *h*, correspond in Sanskrit and Pāli.

Pāli possesses all the consonants of Sanskrit, with the exception of the palatal and lingual sibilant; the last of which is even in Sanskrit of late origin, and occurs only in the numeral *shash* and its derivatives, and in a few words in conjunction with the linguals according to phonetic rules. The dental sibilant *s* takes the place of the three sibilants of Sanskrit. However, the aspirated surd palatal is found in, *e g.*

chakaṃ Skr. çakṛt 'dung'; *chāpo* Skr. çāva 'young of an animal'; *chavo* Skr. çava 'a corpse.'

Skr. shash, which goes back to a form *svaks,* is represented in Pāli by the form *cha* and *chaḷ.*

§ 13. PHONETIC CHANGES.

None of the changes pervades the whole grammar; they only take place optionally, and can scarcely be called consistent. In most instances the leading motive for the change is euphony or false analogy; in many instances also two forms occur, of which one preserves intact the form known from Sanskṛit grammar.

General Remarks.

1) For Skr. mleccha Pāli has *milakkho* 'a stranger.' Here the Pāli form is the older one, just as in *bhisakko* Skr. bhishaj 'physician.'

2) Palatals, in conjunction with one of the semivowels *y, v,* become sometimes dentals.

3) Cerebrals *ḷ, ḷh,* can optionally be substituted for *ḍ, ḍh,* in the middle of a word between vowels, the difference only being graphic, *e.g.*

khiḍḍā kīḷā Skr. krīḍa 'play'; *mūḷho muḍho* Skr. mūḍha 'foolish'; *daḷho* Skr. dṛḍha 'firm.'

4) Through the influence of *r,* vowel or consonant, and *s* and *h,* the dentals are sometimes made cerebrals, *e.g.*

ḍahati Skr. √dah 'to burn'; *daḍḍho* Skr. dagdhá 'burnt.'

hato Skr. hṛtá 'seized'; *paṭi* Skr. prati 'to.'

upaṭṭhāpanaṃ Skr. upasthāpana 'providing.'

5) *ḷ=ḍ* is substituted sometimes for *ṇ*, *e.g.* *muḷālo* Skr. mṛnala 'lotus-fibre'; *veḷu veṇu* Skr. veṇu 'bamboo.'

6) An interchange between *d* and *r* takes places, *e.g.* in *ekādāsa ekārasa* 'eleven'; *ediso eriso* 'such.'

7) The mutes of one class are occasionally used for the mutes of another:

Pakudho and *Kakudho.*

kipilliko and *kipillako* Skr. pipīlika 'ant.'

gaddūhano Skr. dadrūghna 'good for leprosy.'

takkollaṃ Skr. kakkola 'bdellium.'

samputito saṅkutito saṅkucito from Skr. √kuṭ or √kuc 'shrivelled'; *cikicchati* and *tikicchati* Skr. cikits 'to care'; *jighacchā dighacchā* Skr. jighatsā 'hunger.'

8) For sonants the surds appear:—

pātu Skr. prādur (in comp.).

akilāsu Skr. aglāsnu 'healthy.'

chakalo Skr. chagala 'a he-goat.'

palikho paligho Skr. parigha 'an iron beam.'

mudiṅgo mutiṅgo Skr. mṛdaṅga 'a kettle-drum.'

thakaṃ Skr. sthagana 'covering.'

chāpo Skr. çāva 'young of an animal.'

palāpo Skr. palāva 'chaff,' perhaps through the influence of *palāpo* Skr. pralāpa 'nonsense.'

avāpurati and *apāpurati* Skr. ava+√vṛ 'to open.' Several derivatives of *sad* show *t* in the place of *d.*

9) An interchange between surd and sonants takes place, *e.g.*:

Sāgalā Skr. Çākala; *eḷamūgo* Skr. eḍamūka 'deaf and dumb.'

Nighaṇḍu Skr. Nighaṇṭu.

For the cerebral *ṭ* in such instances *ḷ* appears, *e.g.*

āḷaviko Skr. āṭavika 'dwelling in forests'; *cakkavāḷaṃ* and *cakkabālo* for Skr. cakravāṭa and cakrabāla.

10) We find *v* interchanged with *p* in the same word, and *vice versâ.* This last change seems only graphic, *e.g.*

kavi kapi Skr. kapi 'a monkey.'

11) A change takes place sometimes between the sonant aspirates, for which the aspirate *h* is substituted.

lahu laghu Skr. laghu 'light'; *hoti* by the side of *bhavati* Skr. bhavati; but also *idha* and *iha* for Skr. iha 'hither,' where the original form is, perhaps, preserved in Pāli.

12) *n* and *l* are frequently interchanged in Pāli, *e.g.*

naṅgalaṃ laṅgalaṃ Skr. lāṅgala 'a plough'; *pilandhanaṃ* Skr. pinaddha 'an ornament.'

Semivowels.

1) *y* is inserted in a word to avoid hiatus after a consonant has been elided between two vowels, *e.g. khāyito* P.P.P. from *khādati* Skr. √khād 'to eat'; *sāyaniyo* from *sāyati* for Skr. svādate 'to taste.'

For the same reason it appears as if *y* was interchangeable with *v* in such words as *āvuso* voc. to āyasmā, where it stands for *āuso*.

2) *y* is interchangeable with *r* in *antarārati* and *antarāyati* 'to run into danger' Skr. antarāya 'danger, impediment'; *nahāru* Skr. snāyu 'a sinew.'

3) *r* is interchangeable with *l*, *e.g. taluṇo taruṇo* Skr. taruṇa 'tender'; *cattalīsaṃ cattarīsaṃ* Skr. catvāriṃçat 'forty'; further in some of the numerals where *r* is interchanged with *d*, *telasa terasa* and *tedasa* Skr. trayodaçan 'thirteen.' *jalābu* corresponds to Skr. jarāyu 'womb'; *halidyābho haliddo* and *hari* correspond to Skr. haridrabha and hari 'yellow.'

4) *Purindado*, an epithet of Indra, corresponds to a Skr. Purandara, the change being due to false etymology, just as in *palibodho* 'obstacle,' where two roots have been confounded.

5) For *l*, *r* is substituted occasionally, and the former is generally the original sound: *kira* Skr. kila 'they say'; *ārammaṇaṃ* Skr. ālambana 'support, basis'; *arañjaro* Skr. aliñjara 'waterpot.'

6) We find *l* for Skr. d in *bubbulaṃ* budbuda 'a bubble.'

Nasals.

The MSS. greatly vary in the expression of the nasals. No fixed rules can therefore be given, as also the native

grammarians are at variance in this respect. It may, however, be stated that *r*, *h* and *s* cerebralize a dental nasal, which then is interchangeable with the palatal nasal.

§ 14. COMPOUND CONSONANTS.

In the beginning of every Pāli word only vowels, simple consonants, or consonants in conjunction with the semivowels *y*, *v*, *r*, occur. Assimilation is the commonest means of effecting this change. This assimilation, of course, considerably alters the shape of a word, and therefore, when a word commences with a vowel or simple consonant in Sanskrit, in Pāli also a vowel or simple consonant appears; whereas, if a double consonant, otherwise than in conjunction with *y*, *r*, *v*, commences a word, the corresponding word in Pāli takes a different form.

The same rules which apply to the beginning of a word also apply to the middle of a word. Here, also, conjunct consonants, belonging to different classes, are avoided through the help of assimilation, or through the insertion of a vowel.

The rules of assimilation apply to the beginning of a word as well as to the middle, and if, at the beginning of a word, a simple consonant is exhibited, the word takes in composition always the two sounds from which the simple sound originated.

The chief rule for assimilation is, that of two consonants *the former* is entirely assimilated to the latter. *The two sounds, if the one was a surd, the other a sonant, are assimilated* (viz. *the final letter is assimilated to the following initial*); *a perfect assimilation takes place, so that the two sounds are not only made to belong to one class, but also to the same order.* In Pāli itself it will be sufficient if the last of these processes is pointed out, as the first has taken place in common with other Indian dialects, anterior to the fixing of the Pāli language.

A second means of avoiding conjunct consonants was the insertion of a vowel between two letters. This could only

take place when one of the letters was a *semivowel* or a *nasal*, in either of which the part of a vowel (SVARABHAKTI) is already inherent.

It remains now to consider the *Phonetic changes* which take place in the word itself:

1) It is self-evident that when two consonants belonging to the same class meet together, they are preserved intact, *e.g.* *cittaṃ* Skr. citta 'mind, thought'; *lajjā* Skr. lajjā 'shame'; *annaṃ* Skr. anna 'food.'

2) MUTES + MUTES ARE ASSIMILATED.

k+t =tt *lattakaṃ* Skr. laktaka 'a red dye'; *muttā* Skr. muktā 'pearl'; *mutto* Skr. mukta 'released.'
k+th=tth *sitthaṃ* Skr. siktha 'bee's wax'; *satthi* Skr. sakthi 'thigh.'
g+dh=ddh *duddho* Skr. dugdha 'milked.'
g+bh=bbh *pabbharo* Skr. prāgbhāra 'a cave.'
d+g =gg *sagguṇo* Skr. sadguṇa 'good quality'; *puggalo* Skr. pudgala 'individual.'
d+gh=ggh *ugghoso* Skr. udghosha 'proclamation'; *uggharati* Skr. ud+√ghṛ 'to open.'
d+b =bb *bubbulaṃ* Skr. budbuda 'a bubble.'
d+bh=bbh *abbhuto* Skr. adbhuta 'wonderful, mysterious.'
p+t =tt *tatto* Skr. tapta 'burnt.'
b+j =jj *khujjo* Skr. kubja 'limping.'
b+d =dd *saddo* Skr. çabda 'sound.'
b+dh=ddh *laddho* Skr. labdha 'taken.'

3) MUTES + NASALS.

	ASSIMILATION.	SVARABHAKTI.
k +n	*sakkoti*	*sakunati* Skr. çaknoti 'to be able.'
k +m	*rumma*	*rukuma* Skr. rukma 'gold.'
g +n	*naggo* Skr. nagná 'naked'	
	aggi	*aggini gini* Skr. agni 'fire.'
gh+n	*agghā* Skr. aghnat 'not killing.'	

	ASSIMILATION.	SVARABHAKTI.
j + *n*	*aññā* Skr. ājnā. 'command.' *ñāti* Skr. jñāti 'kinsman.'	
ḍ + *m*		*kuḍumalo* Skr. kuḍmala 'an opening bud.'
t + *n*	*sappatto* Skr. sapatna 'hostile.'	*ratanaṃ* Skr. ratna 'jewel.' *gahapatānī* Skr. gṛhapatnī 'housewife.'
t + *m*	*attā*	*ātumā* Skr. ātman 'self.'
th + *n*	*mattho* Skr. mathna 'shaking.'	
d + *m*	*chaddaṃ* Skr. chadman 'roof.'	*padumaṃ* Skr. padma 'lotus.'
dh + *m*		*idhumaṃ* Skr. idhma 'fire-wood.'
p + *n*	*pappoti*	*pāpunati* Skr. prāpnoti 'he obtains.'

4) Nasal + surd remains mostly unchanged.

However, by the side of *ambā* Skr. ambā 'mother,' we have *ammā,* and by the side of *pañca* 'five,' *paññāsa* and *paṇṇāsa* Skr. pañcāçat 'fifty,' where the *ṇṇ* is probably due to the influence of *s*.

Further, *bhāṇako* 'a jar' by the side of *bhaṇḍakaṃ* 'a utensil' Skr. bhāṇḍa.

5) Of two nasals the first is assimilated to the second, *e.g.*:

ninnaṃ Skr. nimna 'depth.'

jammaṃ Skr. janman 'birth.'

Semivowels.

6) No fixed rules can be given. *y*, after gutturals, palatals, labials, and the sibilant *s*, is either preserved or assimilated, always so that the *semivowel is assimilated to the preceding consonant* (not as is the case with mutes in conjunction with mutes where the first sound is assimilated to the second) or a vowel is inserted between the mutes and the semivowel.

An example will suffice:

Sākiyo Sakyo Sakko Skr. Çākya.

7) *j* is made through the influence of *y* arbitrarily a dental in *dosino* Skr. jyotsnā 'a moonlit night,' but we have also *juṇhā*; *daddallati* Skr. jājvalyate 'to blaze.'

jyā and *jiyā* Skr. jyā 'a bowstring.'

8) The preposition *abhi* before vowels becomes *abbha*. We have, of course, simple assimilation. Is *gheppati* pass. to √grah 'to take'=Skr. gṛbhyate?

9) In conjunction with the sibilants we have:

ālasiyaṃ ālasyaṃ ālassaṃ Skr. ālasya 'sloth.'

sālo Skr. çyāla 'brother-in-law.'

10) The dentals in conjunction with *y* are palatalized or kept intact.

c and *ch* sometimes represent the surd dentals when followed by *y* and *j*, and *jh*, the sonant dentals in conjunction with *y*. The dental nasal +*y* is also palatalized, becoming *ññ*.

The preposition *adhi* before vowels becomes *ajjha*; *ati* in the same way *acc*; *iti* 'thus' becomes *icc*. A form *atyappo*, is of frequent occurrence, this form, however, only shows *i*=*y* before a vowel.

Other examples are:

paccūso Skr. pratyūsha 'dawn'; *sacco* Skr. satya 'true'; *cāgo* Skr. tyāga 'abandoning'; *majjaṃ* Skr. madya 'strong drink'; *majjho* Skr. madhya 'middle'; *hajjo* Skr. hṛdya 'dear.'

11) *r*, in conjunction with *y*, is either assimilated or both letters are preserved intact with intervening vowel. If assimilation takes place, *r* is always assimilated to *y*, thus we find *yy*, not *rr*, which never occurs in Pāli.

Cpr. *ariyo* and *ayyo* Skr. arya and ārya 'noble.'
bhariyā and *bhayyā* Skr. bhāryā 'wife.'
kāriyo and *kayyo* Skr. kārya 'that ought to be done.'

12) In a few instances *r*+*y* is assimilated to *ll*, as in *pallaṅko* Skr. paryaṅka 'couch.'

13) *l*+*y* is either preserved or *y* is assimilated to *l*=*ll*.

kalyāṇo and *kallāṇo* Skr. kalyāṇa 'fortunate.'

sallo Skr. çalya 'an arrow'; *sallako* Skr. çalyaka 'a porcupine.'

14) *v*+*y* is differently treated if it begins a word or if it is in the middle of a word.

vy, according to Burmese and Siamese manuscripts, becomes *by*, whilst the Sinhalese write *vy* throughout at the beginning of a word. *vyāmo* or *byāmo* Skr. vyāma 'a fathom.' This is often assimilated to *v* : *vāḷo* Skr. vyāla 'snake.'

In the middle of a word it is either written *by*, *vy*, or with assimilation *bb*, or, though less frequently, *yy*.

From *kavi* 'a wise man, a poet,' *kabbaṃ* and *kavyaṃ* Skr. kāvya 'poetry.'

pattabbo, but also *pattayyo* and *pattabyo* Skr. prāptavya 'attainable.'

The preposition *vi* becomes *by* before vowels.

15) *h*+*y* appears as *yh*, just as for *h*+*v*, the metathesis *vh* takes place. Besides this, we have assimilation and svarabhakti.

asayho Skr. asahyá 'unendurable.' The participle P.P. from *lehati* is *leyyo* Skr. lehyá 'to lick'; *hīyo* and *hiyyo* appear for Skr. hyas 'yesterday.'

16) *r* before gutturals, palatals, cerebrals, dentals, labials and the sibilant *s* is mostly assimilated.

saggo Skr. svarga 'heaven'; *dīgho* Skr. dīrgha 'long,' but *digghikā* 'an oblong pond'; *maggo* Skr. mārga 'path'; *kakkaṭako* Skr. karkaṭaka 'a crab.' In *sakkharā* Skr. çarkarā 'a potsherd,' we find aspiration.

accati Skr. √arc 'to honour'; *ajjavaṃ* Skr. ārjava 'rectitude'; *majjāro* Skr. mārjāra 'a cat'; *nijjaro* Skr. nirjara 'free from decay'; *khajju* Skr. kharju 'itching'; *gajjati* Skr. √garj 'to roar'; *mucchā* Skr. mūrchā 'fainting.'

pakiṇṇako Skr. prakīrṇaka 'miscellaneous'; *uṇṇo* Skr. ūrṇa 'wool'; *vaṇṇo* Skr. varṇa 'colour.'

Before dentals assimilation takes place, and the dental is sometimes altered to a cerebral. The MSS., however, differ greatly in the use of dental and cerebral letters.

We have *kitti* Skr. kīrti 'fame'; *kevaṭṭo* Skr. kaivarta 'fisherman'; *vaṭṭati* and *vattati* Skr. √vṛt; *aḍḍho* and *addho* Skr. ardha 'half.'

sappo Skr. sarpa 'a snake'; *tappati* Skr. √tṛp 'to be glad'; *gabbho* Skr. garbha 'womb'; *dabbho* Skr. darbha 'kuça grass'; *dhammo* Skr. dharma 'law'; *kammaṃ* Skr. karman 'action'; *Nammadā* Skr. Narmadā 'Nerbudda.'

17) *r+v=bb*: *nibbāṇaṃ* Skr. nirvāṇa (a technical term); *gabbo* Skr. garva 'pride'; *pabbato* Skr. parvata 'mountain'; *ubbī* 'earth' Skr. urvī.

18) *r+h*. In this combination both letters are preserved with or without an inserted vowel: *arahā* Skr. arhant; *tarahi tarhi* Skr. tarhi 'then'; *garahati* Skr. √garh 'to blame.'

19) If *r* follows gutturals, it is either assimilated or a vowel is inserted, and both letters are preserved. In case of assimilation the guttural is optionally aspirated.

cakkaṃ Skr. cakra 'a wheel'; *akkodho* Skr. akrodha 'mildness'; *kujjhati* Skr. √krudh 'to be angry'; *gāhati* Skr. √grah 'to take'; *ghāyati* Skr. √ghrā 'to smell'; *aggo* Skr. agra 'first'; *kiriyā kriyā* Skr. kriyā; *khiḍḍā kīḷā* Skr. krīḍā 'play.'

20) For *r* followed by a palatal cpr. *vajiro* Skr. vajra 'thunderbolt,' and *pajiro* Skr. pajra 'firm.'

21) Dentals followed by *r* are either assimilated or preserved intact. *r* sometimes aspirates a preceding dental. Optionally, also, the dental is changed to a cerebral. In many instances we find three forms:

kutra, kuttha, kutta Skr. kutra 'where'; *gattaṃ* Skr. gātra 'limb'; *sattu satthu* Skr. çatru 'enemy'; *bhadro bhaddo* Skr. bhadra 'good'; *giddho* Skr. gṛdhra 'greedy'; *Dāmiḷo* Skr. Drāviḍa; *dravo davo* Skr. drava 'liquid'; *chuddho khuddho* Skr. kshudra 'mean.'

22) After labials, *r* is assimilated: *paṭi* Skr. prati (a prep.); *pa* Skr. pra (in compos.); *pāṇo* Skr. prāṇa 'breath'; *piyo* Skr. priya 'dear'; *bhāmo* Skr. bhrama 'whirling'; *sappañño* Skr. sa+prajnā 'wise.'

br is preserved in *Brahmā* Skr. Brahman; *bravīti* Skr. √brū 'to speak.'

mr is assimilated in the beginning: *makkheti* Skr. √mṛksh 'to anoint'; *miyyati mīyati* Skr. √mṛ 'to die.'

For *mr* in the middle of a word, cfr. *ambo* Skr. āmra 'the mango tree'; *tambo* Skr. tāmra 'copper.'

23) *v+r* in the beginning of a word is assimilated to *v*, in the middle of a word it always becomes *bb*.

vajati Skr. √vraj 'to walk'; but *pabbajati* Skr. pra+√vraj

'to go forth'; *vajo* Skr. vraja 'a cow-pen'; *subbato* Skr. suvrata 'conscientious'; *tibbo* Skr. tīvra 'sharp.'

24) *r*, after sibilants, is assimilated:

sāvako Skr. çrāvako 'pupil, follower'; *sassu* Skr. çvaçru 'mother-in-law'; *assu* Skr. açru 'a tear'; *suṇoti* Skr. √çru 'to hear'; *asso* Skr. açra 'corner'; *assavo* Skr. āsrava 'discharge'; but *siri* Skr. çrī 'fortune,' with svarabhakti.

25) For *h*+*r*, cp. *hiri* Skr. hrī 'shame'; *ahirikā* Skr. ahrī 'shamelessness'; *rasso* Skr. hrasva 'short'; *rahado* Skr. hrada 'a pool.'

26) *l* is assimilated before gutturals and labials.

phaggu Skr. phalgu 'reddish.'

appo Skr. alpa 'little'; *kappo* Skr. kalpa 'period of time'; *jappo* Skr. jalpa 'word, speech'; *goppho* Skr. gulpha 'ancle.'

27) Through metathesis *gumbo* Skr. gulma 'thicket'; *simbalī* Skr. çālmali 'cotton-tree.'

28) For *l*+*v* cp. *kibbisaṃ* Skr. kilvisha 'fault'; *billo*, but also *beluvo* Skr. bilva and bailava 'the vilva-tree'; *khallato* Skr. khalvāṭa 'bald'; *pallalaṃ* Skr. palvala 'small tank.'

29) *l* after gutturals shows svarabhakti in *kileso* Skr. kleça 'sin'; *kilissati* Skr. √kliç 'to suffer'; *kilomakaṃ* Skr. kloman 'right lung'; *kilamati* Skr. √klam 'to be tired'; *gilāno* Skr. glāna 'faded'; and from this an abstract *gelaññaṃ* is formed, see § 9. *akilāsu* Skr. aglāsnu 'healthy.' Without svarabhakti *kleso* 'sin.'

30) For *l* after labials cp.

pilavo Skr. plava 'a kind of duck'; *pihakaṃ* Skr. plīhan 'spleen'; *piluvati* and *plavati* Skr. √plu 'to float'; *plavo* Skr. plava 'a raft.'

ambilo Skr. amla 'sour'; *milakkho* Skr. mleccha 'stranger.'

31) After *r*, *l* is assimilated in *dullabho* Skr. durlabha.

32) For *l* after sibilants cp.

siloko Skr. çloka 'stanza'; *silesumo semho* Skr. çleshman 'phlegm'; *siliṭṭho* Skr. çlishṭa 'adhering'; *silāghā* Skr. çlāghā 'praise'; *asilesā* Skr. açlesha 'name of a lunar mansion.'

33) For *h*+*l* cp. *hilādati, hilādo, hiḷito* Skr. √hlād 'to be glad.'

34) *v*, in conjunction with gutturals in the middle of a word is assimilated: thus *pakko* Skr. pakva 'cooked.' In the beginning of a word, *kaṭhito* Skr. √kvath 'boiled.'

35) For *v* after palatals cp. *jalāti* 'to blaze,' and the intensive *daddallati* Skr. jājvalyati.

36) *v* after cerebral: *kiṇṇaṃ* Skr. kiṇva 'yeast.'

37) *v* AFTER DENTALS.

1) *t+v*: *tvaṃ, tuvaṃ, taṃ* Skr. tvam 'thou'; *tarati* Skr. √tvar; *taco* Skr. tvac 'skin, bark.' In *cattāro* Skr. catvāras 'four,' and in *ittaro* Skr. itvara 'going,' we have assimilation. In *caccaro* Skr. catvara 'a court' *v* was changed into *y*, which then palatalized the *t*. The gerundial suffixes *tvāna* and *tva* are mostly preserved, but sometimes *tvāna* is contracted into *tūna*. *Iritvijo* Skr. ṛtvij 'an officiating priest.'

2) *d+v*: *dīpo* Skr. dvīpa 'an island'; *doso* Skr. dvesha 'hatred'; *saddalo* Skr. çādvala 'grassy.' For Skr. dvi, as separate numeral, the forms *dve* and *duve* occur; in composition, however, *dvi, di, du* and *bā*: *bārasa* Skr. dvādaçan 'twelve'; *bāvīsati* Skr. dvāviṃçati.

3) *dh+v=dh*: *dhajo* Skr. dhvaja 'flag'; *dhaṃseti* corresponds to Skr. √dhvaṃs 'to fall, to perish,' and in composition *viddhaṃseti*; *dhani* Skr. dhvani 'sound'; *addhā* Skr. adhvan 'path.'

38) *v* after sibilants is mostly assimilated:

asso Skr. açva 'horse'; *bhassaro* Skr. bhāsvara 'brilliant.' In the beginning of a word *sv* is sometimes preserved. We find also svarabhakti and assimilation. *sāmī* and *suvāmī* Skr. svāmin 'lord.' *sā* Skr. çvan 'dog,' has the following forms besides: *soṇo, sūno, sāno, svāno* and *suvāno*. *svaṇṇaṃ* and *soṇṇaṃ* correspond to Skr. svarṇa 'gold.' *saggo* Skr. svarga 'heaven, paradise,' but the adjective *sovaggiko*. *sve, suve* Skr. çvas 'yesterday'; *sotthi* and *suvatthi* Skr. svasti 'health.'

39) Through metathesis *h+v* has become *vh* in *jivhā* Skr. jihvā 'tongue'; *savhayo* Skr. sāhvya 'called, named.'

gabbharaṃ Skr. gahvara 'cavern.'

40) SIBILANTS in conjunction with the surd letters.

Following or preceding the surds, the sibilants are always

assimilated; mostly an aspiration of this combination takes place.

Skr. ksh becomes *kkh* and *cch*; some of the words exhibit both forms. Skr. shk and sk=*kkh*.

1) *cakkhu* Skr. cakshus 'eye'; *Rakkhaso* Skr. Rākshasa; *rukkho* Skr. vṛksha 'tree'; *bhikkhu* Skr. bhikshu 'a mendicant'; *khalati* Skr. √skhal 'to tumble'; *khandho* Skr. skandha 'shoulder'; *khattiyo* Skr. kshatriya 'member of the second caste'; *khayo* Skr. kshaya 'decay'; *khipati* Skr. √kshīv 'to spit.'

2) *kacchā* Skr. kakshā 'a girdle'; *kucchi* Skr. kukshi 'belly'; *chamā* Skr. kshamā 'earth.'

3) *akkhi acchi* Skr. akshi 'eye'; *ikko, accho,* and with a singular assimilation *iso* and *isso* Skr. ṛksha 'bear'; *khuddo chuddho* Skr. kshudra 'small'; *chaṇo khaṇo* Skr. kshaṇa 'moment, a festive time'; *pakkho paccho* Skr. paksha 'a wing'; *khuro* Skr. kshura 'razor'; *cullo, cūlo, culo* Skr. kshulla 'small'; *sakkato* Skr. saṃskṛta 'Sanskrit'; *nikko* Skr. nishka 'a golden ornament'; *nikkeso* Skr. nishkeça 'bald.'

4) Skr. çc=*cch*: *acchariyo* Skr. āçcarya 'wonderful'; *pacchā* Skr. paçcāt 'behind'; *vicchiko* Skr. vṛçcika 'a scorpion'; *nicchinati* Skr. nis+√ci 'to ascertain.'

5) *ts* and *ps* become alike *cch.*

bībhaccho Skr. bībhatsa 'loathsome'; *cikicckati tikicchati* Skr. cikitsati 'to cure'; *dicchati* Skr. ditsati (desid. to √dā); *maccharī* Skr. matsarin 'selfish.'

accharā Skr. apsaras 'a nymph'; *lacchati* Skr. lipsati (desid. to √labh).

6) *shṭ shṭh*=*ṭṭh*: *tiṭṭhati* Skr. tishṭhati 'to stand'; *yiṭṭho* Skr. ishṭá P.P.P. to √yaj 'to sacrifice'; *aṭṭha* Skr. ashṭan 'eight'; *chaṭṭho* Skr. shashtha 'sixth'; *bhaṭṭho* Skr. bhrashṭa 'fallen'; *maṭṭho* and *maṭṭo* Skr. mṛshṭa 'polished'; *bhaṭṭho* and *bhaṭṭo* Skr. bhṛshta 'fried.'

7) *leḍḍu* 'a clod of earth,' is supposed to stand for Skr. loshṭa. The modern vernaculars, however, show the forms *leṇḍu* and *leḍḍu.*

8) Skr. st and sth are generally represented by *tth.* This

may optionally be cerebralized. *aṭṭhi* Skr. asthi 'bone'; *atthi* Skr. asti 'to be'; *hatthī* Skr. hastin 'elephant,' and without aspiration *aṭṭo* Skr. asta 'thrown.'

9) In the beginning of a word cp. *thakanaṃ* Skr. sthagana 'covering'; *thambho* Skr. stambho; *ṭhānaṃ* Skr. sthāna 'standing,' and other derivatives from √sthā with cerebralization; *thero* Skr. sthavira 'priest'; *thūpo* Skr. stūpa 'a tope'; *thevo* and *chevo* 'a drop,' to Skr. √stip, and perhaps *chambhati* Skr. √stambh 'to amaze'; *khānu* Skr. sthāṇu 'stump of a tree.'

10) In conjunction with the labials the sibilants are assimilated; sometimes an aspiration takes place. The characters for *p, ph* being very much alike in Siamese, Burmese and Sinhalese MSS., it is very difficult to say if this is more than graphic.

11) *phasso* Skr. sparça 'touch'; *phusati* Skr. √spṛç 'to touch'; *pupphaṃ* Skr. pushpa 'flower'; by the side of *pupphito* a form *phussito* occurs, both going back to Skr. pushpita 'flowering.'

12) *bappo* Skr. vāshpa 'a tear'; *apphoṭā* Skr. asphoṭa 'jasmine'; *nippāpo* Skr. nishpāpa 'free from sin'; *nippāvo* Skr. nishpāva 'winnowing, clearing'; *nipphādanaṃ* 'accomplishment,' to *nipajjati* Skr. nis+√pad; *nipphalo* Skr. nishphala 'fruitless.'

41) Groups of nasals with sibilants following are treated in different ways: 1) The group is preserved intact; 2) between the sibilant and the nasal a vowel is inserted; 3) the sibilant is changed to *h*, and metathesis takes place. In the beginning of a word assimilation may take place.

In several instances a word appears under more than one form.

1) *sineho sneho* Skr. sneha 'friendship'; *nisneho* 'without love'; *sinānaṃ nahānaṃ* Skr. snāna 'bathing'; *siniddho niddho* Skr. snigdha 'oily'; *suṇhā suṇisā husā* Skr. snūshā 'sister-in-law'; *Sineru Neru Meru Sumeru* probably belong together, and point to a form SNERU.

2) *paṇhi* Skr. pṛçni 'variegated'; *paṇho* Skr. praçna 'question'; *taṇhā tasiṇā* Skr. tṛshṇā 'lust'; *kaṇho kasiṇo* Skr. kṛshṇa 'black'; *uṇho* Skr. ushṇa 'hot.'

3) *sitaṃ mihitaṃ* Skr. smita 'smile'; *massu* Skr. çmaçru 'beard'; *gimho* Skr. grīshma 'summer'; *asmā amhā* Skr. açman 'stone'; *semho silesumo* Skr. çleshman 'phlegm'; *rasmi ramsi* Skr. raçmi 'a ray of light'; *ramsimā* Skr. raçmimat 'radiant'; *apamāro apasmāro* Skr. apasmāra 'epilepsy.'

4) In the oblique case of the pronoun *sm* is optionally changed into *mh,* and thus also in the form of the verb. subst. *amhi asmi amhe asme.*

42) In combination with nasals, *h* shows svarabhakti or metathesis.

gaṇhati Skr. gṛhṇāti 'to grasp'; *hanute hnute* Skr. hnute 'to conceal oneself'; *cihanaṃ cinhaṃ* Skr. cihnana 'mark, sign'; *jimho* Skr. jihma 'crooked.'

43) Groups of three or more consonants are treated like those consisting only of two. Assimilation takes place, in some instances svarabhakti.

uddhaṃ ubbhaṃ Skr. ūrdhvam 'upwards.' The representation is, of course, due to the different assimilation which took place; just as in *disvā,* and less frequently *daṭṭhu,* for Skr. dṛshṭvā √dṛç; *uddhumāyati* (pass.) Skr. ud + √dhmā 'to be blown up'; *tikkino tikkho tiṇho* Skr. tīkshna 'sharp'; *saṇho* Skr. çlakshṇa 'smooth'; *juṇhā dosino* Skr. jyotsnā 'moonlight'; *kasiṇo* Skr. kṛtsna 'entire'; *satti* Skr. çastri 'knife'; *idattayaṃ = idam + traya*; *lacchati* Skr. lapsyati fut. to √*labh*; *checchati* fut. to *chindati* Skr. √chid 'to cut'; *macco* Skr. martya 'mortal'; *maccho* Skr. matsya 'fish'; *allo* Skr. adra 'wet'; *vatumaṃ vaṭṭaṃ* Skr. vartman; *iṭṭhi itthī thī* Skr. strī 'woman.'

44) Three consonants are only allowed in conjunction with the semivowels.

§ 15. SANDHI.[1]

In the preceding paragraphs the phonetic changes which take place in the midst of a word have been considered. It remains now to be seen what changes take place in the

[1] Cpr. On Sandhi in Pāli by the late R. C. Childers, Journal Royal Asiatic Society, 1879.

sentence. None of the *Sandhi* rules known from Sanskrit grammar as imperative are so in Pāli. We have of course only to deal with *external Sandhi* in Pāli, as internal Sandhi has been treated under the heading of *phonetic changes*, to which it properly belongs.

In prose the MSS. differ greatly in the use of Sandhi, and whilst, for instance, Burmese and Siamese MSS. prefer writing *khvāhaṃ*, the Singhalese MSS. separate the words into *kho ahaṃ*. In verse Sandhi of course takes place according to the exigencies of the metre. Later texts, such as the *Dīpavaṃsa*, take great liberties, omitting whole syllables, etc.

The following tables will show the most frequent changes that occur:—

VOWEL SANDHI.

VOWELS IN COMBINATION WITH VOWELS.

a+*a*=*ā*: *nâhosi*=*na ahosi.*

a+*a*+CONJUNCT CONSONANT=*a*: *na 'tthi*=*na atthi*; *pana aññaṃ*=*pan' aññaṃ.*

a+*a*+CONJUNCT CONSONANT=*ā*: *nâssa*=*na assa.*

a before *a* is rarely elided. Such elision generally takes place before *ahaṃ* 'I,' *ayaṃ* 'this,' and the forms of the verb *atthi* 'to be.'

ā+*ā̆*=*ā*: *tadâyaṃ*=*tadā ayaṃ*; *tadâsi*=*tadā āsi.*

ā̆+*ī̆*=*e*: *bandhuss 'eva*=*bandhussa iva.*

ā̆+*ū̆*=*o*: *nopeti*=*na upeti.*

a+*iti*=*ā*: *Tissâti vacancna*=*Tissa iti.*

a+*pi*=*âpi*: *ajjâpi*=*ajja.*

ā̆+*u*=*ū*: *cûbhayaṃ*=*ca ubhayaṃ*; *tadûpa°* = *tadā upasammanti.*

a+*i*=*ā* (elision of *i*): *yena 'me*=*yena ime.* This elision seems only to take place in case of the pronoun *idaṃ.*

a+*i* or *u*=*i* or *u* (elision of *a*): *pahāy' imaṃ*=*pahāya imaṃ*; *tatr' idaṃ*=*tatra idaṃ*; *yass' indriyān*=*yassa indriyānii*; *ten' upasankami*=*tena upasaṅkami.*

a is elided before *ā ū e o*: *yen' āyasmā*; *utthāy' āsanā*; *idh' āvuso*; *eken' ūno=ekena ūno*; *netv' ekamantikaṃ*; *c' etarahi tass' okāsaṃ.*

ā sometimes elides a short vowel, and less often a long vowel other than *ā*: *disvā 'panissayaṃ* for *disvâ upan°*; *sutvā 'va* for *sutvâ eva.*

ā is often elided before a long vowel or a short followed by a conjunct consonant: *tath' eva=tathā*; *netv' ekamantikaṃ eva=netvā ek°.*

ā+i=ī in *seyyathīdaṃ=seyyathā idaṃ* and *saddhîdhā= saddhā idhā.*

i is elided before short or long vowels: *gacchām' ahaṃ gacchāmi a°*; *p' ajja=pi ajja*; *dasah' upagataṃ=dasahi upa°.*

ī is elided in *tuṇh' assa=tuṇhī assa.*

i+i=ī: in combinations with *iti*: *samantîdha=samanti idha.*

i+a=a: *kiñcāpi=kiñci api* (more frequently *kiñcid api*).

ī preceded by *t* or *tt* and followed by a vowel becomes *ty*: *jīvanty elaka*; *ty ayaṃ ti ayaṃ.* The examples are from late Pāli works, and are perhaps doubtful.

iti+evaṃ: *ity evaṃ,* but also according to the rules after which *ty* is palatalized *icc evaṃ,* and thus *di=jj*; *api=app,* etc., as pointed out above, § 14, and *itv evaṃ.*

u is elided before a vowel: *samet' āyasmā=sametu ā°*; *sadh' āvuso=sadhu°*; *tusites' upapajjatha=tusitesu upa°.*

u+i=ū: *sadhûti=sadhu iti*; *kiṃsūdha=kimsu+idha.*

u before a vowel changes into *v.* The examples are doubtful: *vatthv' eva=vatthu eva.*

e may be elided before a long vowel: *m' āsi=me āsi*; *sīlavant' ettha=sīlavanto ettha.*

e sometimes elides a following vowel: *te 'me=te ime*; *sace 'jja=ajja.*

e+a=ā: *sacâhaṃ=sace+ahaṃ.*

e+a=y, the *a* being lengthened: *tyâhaṃ=te aham.* After a double consonant lengthening takes place arbitrarily.

o often elides a following vowel: *so 'haṃ=so ahaṃ*; *pattiko 'va=°eva*; *kattabbo' posathe=k° upo°.*

o is elided before a vowel: *kut' ettha=kuto ettha*; *katam' assa=katamo assa.*

o+a=ā: *dukkhâyaṃ=dukkho ayaṃ.*

o+a=v, the *a* being lengthened: *svâhaṃ=so ahaṃ*; *khvâhaṃ=kho ahaṃ.* After a double consonant lengthening takes place arbitrarily.

o becomes *v* before a long vowel.

§ 16. EUPHONIC CHANGES.

1) If a word ending in *â* is followed by *idaṃ*, or one of its oblique cases, *y* is inserted: *na yidaṃ, na-y-imassa.*

2) *iva* after words ending in vowels or nasal vowels becomes *viya* sometimes: *e.g. kiṃ viya* like what.

3) *v* is inserted if a vowel is followed by *u* or *ū*.

4) *eva* becomes *yeva* after words ending in vowels or nasal vowels.

5) *m* is inserted between two vowels: *idha-m āhu=idha āhu*; *jeyya-m attānaṃ=jeyya att°*; *idha-m-ijjhati, giri-m-iva.*

6) *r* is inserted when a word ending in a vowel is followed by a word commencing with a vowel: *dhir atthu* and *vijjur eva.*

7) *d* is inserted in *sammad eva, anvad eva, satthud anvayo.*

These consonants have been inserted according to false analogy.

8) A few instances occur of the original consonant reappearing which, according to the phonetic rules in Pāli should be omitted.

manasād aññavimuttānaṃ=manasā°; *yasmād apeti* (and so in Sanskrit); *tasmād eva=tasmā*; *kenacid eva*; *ahud eva* (Skr. abhūd eva); *puthag eva* (Skr. pṛthag eva); *pageva* (Skr. prāgeva); *tuṇhīm āsīnaṃ* (Skr. tūshṇīm); *vuttir esā* (Skr. vṛttir eshā); *sabbhir eva* (Skr. sadbhir eva); *paṭhavi dhātur eva=dhātu eva* (Skr. dhātur eva); *punar eva=puna eva* (Skr. punar eva); *bhattur atthe=bhattu atthe* (Skr. bhartur arthe); *chal eva* (Skr. shaḍ eva).

9) The NIGGAHĪTA stands sometimes for an original final consonant. This can be replaced by an original consonant before vowels: *sakiṃ* stands for Skr. sakṛt, and before *eva* it becomes *sakid eva*, in accordance with Sanskrit.

10) The same is the case with *taṃ yaṃ etaṃ*, which stand

for *tad yad etad* respectively, and appear in this shape before vowels: *tad eva*; *etad avoca*.

11) Owing to false analogy, wrong consonants sometimes appear by the side of the right: *punam eva* for *punar*, *aññad atthu* for *aññam*, *bahud eva* for *bahur*.

12) Original double consonants which are assimilated are sometimes after vowels doubled.

13) In verse the NIGGAHĪTA is elided before a consonant: *no ce muñceyya candimaṃ* for *muñceyyaṃ*; *maccāna jīvitaṃ* for *maccānaṃ*; *etaṃ buddhāna sāsanaṃ* for *buddhānaṃ sās°*.

14) Sometimes the nasal vowel is entirely elided: *im' etaṃ* =*imaṃ etaṃ*; *nipajj' ahaṃ*=*nipajjiṃ ahaṃ*.

aṃ+*a*=*ā*: *ekaṃ idāhaṃ samayaṃ*; *ekaṃ idaṃ ahaṃ*; *evâyaṃ*=*evaṃ ayaṃ*.

15) If a word ends in NIGGAHĪTA and a consonant follows, it may be changed to the nasal of that class to which the consonant belongs: *ṃ*+*k*=*ṅk*, *ṃ*+*c*=*ñc*, *ṃ*=*ṭ*=*ṇṭ*, *ṃ*+*t*=*nt*, *ṃ*+*p*=*mp*.

16) A word ending in the NIGGAHĪTA, followed by a word beginning with *y*, becomes *ññ*: *taṃ yeva*=*taññeva*; *ānantarikaññaṃ*.

17) The NIGGAHĪTA before *h* optionally becomes *ñ*: *evañhi*.

---

§ 17. DECLENSION.

1) We have drawn attention in the chapter on Phonetics to the fact that Pāli only allows vowels and nasalized vowels at the end of a word. Through this law the shape of a word is considerably altered. Roughly speaking, vowels are either substituted at the end of a word, or those consonants which would impede the action of this law are dropped. A consequence of this process is, that, although the essential features of the various Sanskrit declensions are preserved, no declension has kept within its proper range.

2) The nominative case as a prototype case has influenced the other cases, and since stems *e.g.* ending in *as* or *a* alike

form the nominative case in *o*, the *as* and *a* declension follow respectively the analogy of the *as* or *o* declension.

3) Besides this the influence of the declension of the pronouns on the declension of nouns has to be noticed, and *vice versâ*.

4) PĀLI distinguishes three genders: masculine, feminine and neuter, two numbers singular and plural, and, including the vocative, eight cases. In the declension of neuter nouns and of pronouns some traces of an old dual are to be found, which will be noticed hereafter; but practically speaking the dual is extinct.

5) The Pāli grammarians recognize six case relations, which by their name indicate the functions of the cases. The nominative and vocative cases are of course omitted in this enumeration.

6) The nominative case is simply called the first case (*paṭhamā*). It simply expresses the subject. It is sometimes used instead of the vocative, which latter is called the *ālapanaṃ* 'the addressing case.'

7) The names given respectively to the other cases to show their relation (*kārakaṃ*) are:

kammaṃ	accusative.
karaṇaṃ	instrumental.
sampadānaṃ	dative.
apādānaṃ	ablative.
sāmī	genitive.
okāso or *ādhāro*	locative.

Other terms are: for the accusative *upayogo*, for the ablative *nissakko*, and for the locative *bhummo*.

USES OF THE CASES.

I) THE RELATION OF THE ACCUSATIVE (*kammaṃ*). The accusative is used as the case of the direct object of a transitive verb. The transitive verbs have a somewhat wider range in all the Indian languages than in the related ones, and so we find an accusative as the goal of motion

with verbs of 'going,' 'bringing,' 'sending,' etc. *Vihāraṃ gantvā* 'having gone to the monastery.'

Verbs of speaking may follow the same rule. *Taṃ rājā idaṃ abruvi* 'the king said this to him.'

The accusative is further used to denote space traversed and duration of time. *Paññāsa yojanāni gacchati* 'he marches fifty yojanas.'

It is used with verbs signifying to have recourse, to appear, to ask. *Buddhaṃ saraṇaṃ gacchāmi* 'I take my refuge in the Buddha.'

Causative verbs have a double accusative. *Upāsakaṃ maṃ bhavaṃ Gotamo dhāretu* 'let the lord Gotama receive me as a disciple.'

The accusative is used with the following prepositions:

paṭi: *Saṅgamam paṭi pihā* 'longing for union.'
pari: *rukkhaṃ pari* 'in the direction of the tree.'
anu: *anu Sāriputtaṃ paññavā bhikkhu* 'a priest inferior to S. in learning.'
anto, antara: *antara vīthiṃ olokayamāno* 'looking down into the street.'
abhi abhito: *abhito gāmaṃ* 'round the village.'
tiro: *tiro bhāvaṃ gacchati* 'he goes out of sight.'

II) The relation of the Instrumental (*karaṇaṃ*).

The instrumental denotes adjacency, accompaniment, association, and of course, instrumentality. All the uses of this case may be derived from its original meaning. We notice particularly the use made of the instrumental to denote 1) equality, likeness, accordance, default:

Rāgena samo aggi nāma natthi 'there is no fire like lust.'
akkhinā kāṇo 'blind of one eye.'

2) the space traversed and duration of time:
nabhasā gacchati 'he goes through air.'

3) the construction of a passive verb or participle:
evaṃ me sutaṃ 'thus it was heard by me.'

4) the prepositions *saha saddhiṃ vinā,* though generally used with the instrumental, are also found with other cases:

Saha gabbhena jīvitakkhayaṃ pāpuṇissāmi 'I shall perish together with my unborn child'; *Mahatā bhikkhu-saṅghena*

saddhiṃ 'with a great company of priests'; *vinā dosena* 'without any fault.'

III) THE RELATION OF THE DATIVE (*sampadānaṃ*) [effecting case]. The case of the indirect object. It is used to denote objects 'to, towards, for, at, against,' which, anything is done or intended.

It is used, therefore, with words signifying

1) give, share out, and assign: *Maggaṃ dehi rañño* 'make room for the king.'

2) Show, announce, declare: *tassa abruvi* 'said to him'; *tuyhaṃ avikaromi* 'I will explain thee.'

3) Give attention, have a regard or feeling, inclination, obeisance: *Bhavato bhaddaṃ hotu* 'may good happen to the lord.'

4) In an infinitive sense: *lokânukampāya* 'out of pity to the world.'

IV) THE ABLATIVE RELATION (*apādānaṃ*). The 'from' case. It is used to denote removal, distinction, separation, issue, deprival, restraint: *mātito suddho* 'pure on the mother's side;' *avijjā paccayā saṅkhārā.*

As special applications, we notice

1) the ablative after words expressing fear in interchange with the genitive: *Sabbe bhāyanti maccuno* or *maccunā* 'all fear death.'

2) the ablative of distinction: *yato paṇitataro vā vasiṭṭhataro vā natthi* 'than whom there is none better or more accomplished.' Also in interchange with the genitive and instrumental.

The ablative is used with the prepositions and adverbs implying the notion of distance, removal, such as *ārā* 'far off'; *purā* 'formerly,' which are ablatives according to their formation: *ārā so āsavakkhayā* 'he is far from the extinction of passion'; *tassa āgamanā purā* 'before his arriving.'

V) THE GENITIVE RELATION [*sāmi*]. The case relation is an adjectival one, out of which all other uses arise.

It is to a great extent interchangeable with IV) the LOCATIVE [*okāso*], the 'in' case.

Thus we find a locative and genitive absolutely employed:

rudato dārakassa or *rudantasmiṃ dārake* 'whilst the child was crying'; *Evaṃ vutte* 'having said thus.'

In connection with verbs and substantives denoting either possession or dominion, either the genitive or locative is used.

The locative is used interchangeably with the accusative, instrumental, dative, and ablative.

Among prepositional uses of the locative we notice *upa* and *adhi* having respectively the sense of inferior and superior to. *Upa khāriyaṃ doṇo* 'a droṇa is inferior to a khārī'; *adhi devesu Buddho* 'Buddha is superior to the gods.'

In interchange with the instrumental, the locative is used with adjectives of the sense of satisfied, eager, zealous.

I. DECLENSION OF NOUNS.

We shall now give the paradigms for the different declensions, of which we make two divisions.

I. Stems in vowels.

II. Stems in consonants.

We shall mark those forms which belong to the pronominal declension with †, those which are taken from another declension with *, obsolete forms with ‡.

STEMS IN VOWELS.

Masculine and Neuters in *a*.

Dhamma.

	SINGULAR.	PLURAL.
Nom.	*dhammo*	*dhammā* ‡ *dhammase*
Voc.	*dhamma dhammā*	*dhammā*
Acc.	*dhammaṃ*	*dhamme*
Instr.	*dhammena vinayā*	*dhammebhi dhammehi*
Dat.	*dhammāya* * *dhammassa*	*dhammānaṃ*
Abl.	*dhammā* † *dhammasmā* † *dhammamhā*	*dhammebhi dhammehi*
Gen.	*dhammassa*	*dhammānaṃ*
Loc.	*dhamme* † *dhammasmiṃ* † *dhammamhi*	*dhammesu*

Neuters in *a*.

Citta.

	Singular.	Plural.
Nom.	*cittaṃ*	*cittāni* ‡ *cittā* * *citte*
Voc.	*cittaṃ*	*cittāni*
Acc.	*cittaṃ*	*cittani* ‡ *citte*
Instr.	*cittena*	*cittebhi* *cittehi*
Dat.	*cittāya* *cittassa*	*cittānaṃ*
Abl.	*cittā* † *cittasmā* † *cittamhā*	*cittebhi* *cittehi*
Gen.	*cittassa*	*cittānaṃ*
Loc.	*citte* † *cittasmiṃ* *cittamhi*	*cittesu*

The forms of this declension correspond more to those of Vedic Sanskrit than those of classical Sanskrit.

Cp. instr. sing. *yajñā*; pl. nom. *devāsas*; pl. nom. neut. *yugā*; pl. instr. *devebhis*. Is the form *citte* an old dual neuter?

Feminine Stems in *ā*.

Kaññā.

	Singular.	Plural.
Nom.	*kaññā*	*kaññā* * *kaññāyo*
Voc.	*kaññe*	*kaññā* * *kaññāyo*
Acc.	*kaññaṃ*	*kaññā* * *kaññāyo*
Instr.	*kaññāya*	*kaññābhi* *kaññāhi*
Dat.	*kaññāya*	*kaññānaṃ*
Abl.	*kaññāya*	*kaññābhi* *kaññāhi*
Gen.	*kaññāya*	*kaññānaṃ*
Loc.	*kaññāyaṃ* * *kaññāya*	*kaññāsu*

The voc. sing. of *ammā* 'mother' is given as *amma* and *ammā*.

Masculines in *i*.

Aggi.

	Singular.	Plural.
Nom.	*aggi*	*aggayo* *aggiyo* * *aggī*
Voc.	*aggi*	*aggayo* *aggiyo* *aggī*
Acc.	*aggiṃ*	*aggī* * *aggayo* * *aggiyo*
Instr.	*agginā*	*aggībhi* *aggīhi*
Dat.	* *aggino* * *aggissa*	*aggīnaṃ*

	SINGULAR.			PLURAL.	
Abl.	* *agginā*	† *aggimhā*	† *aggismā*	*aggībhi*	*aggīhi*
Gen.	* *aggino*	* *aggissa*		*aggīnaṃ*	
Loc.	*aggini*	† *aggimhi*	† *aggismiṃ*	*aggīsu*	

The voc. sing. of *isi* 'a sage' occurs as *ise*, corresponding to Sanskrit ṛshe.

From *muni* 'a recluse' the loc. sing. occurs as *mune*.

Of *ādi* 'starting-point' the following locative sing. forms occur:

ādo, ādu corresponding both to Skr. adau, * *ādiṃ* † *ādimhi* † *ādismiṃ*.

The neuters in *i* follow the declension of those in *in*. As paradigm *aṭṭhi* 'a bone' will be given.

Feminines in ī.

Ratti.

	SINGULAR.		PLURAL.	
Nom.	*ratti*		*rattīyo*	* *rattī*
Voc.	*ratti*		*rattīyo*	* *rattī*
Acc.	*rattiṃ*		*rattī*	* *rattīyo*
Instr.	*rattiyā*		*rattībhi*	
Dat.	*rattiyā*		*rattīnaṃ*	
Abl.	*rattiyā*		*rattībhi*	*rattīhi*
Gen.	*rattiyā*		*rattīnaṃ*	
Loc.	*rattiyaṃ*	* *rattiyā*	‡ *ratto*	*rattīsu*

Instead of the forms of the instr. sing. in *iyā*, *yā* occurs, corresponding to Sanskrit. This unites with the preceding consonant, and palatalizes the same arbitrarily:

matyā santyā for *matiyā santiyā*
jaccā najjā for *jātiya nadiyā*

A palatalization occurs in conjunction with other forms.

The paradigm of *nadī* 'river' will show the declension.

	SINGULAR.			PLURAL.		
Nom.	*nadī*			*nadiyo*	* *najjo*	* *nadī*
Voc.	*nadī*			*nadiyo*	* *najjo*	* *nadī*
Acc.	*nadiṃ*			*nadī*	* *nadiyo*	‡ *najje*
Instr.	*nadiyā*	*nadyā*	*najjā*	*nadībhi*	*nadīhi*	* *najjo*

	SINGULAR.			PLURAL.	
Dat.	*nadiyā*	*nadyā*	*najjā*	*nadīnaṃ*	
Abl.	,,	,,	,,	*nadībhi*	*nadīhi*
Gen.	,,	,,	,,	*nadīnaṃ*	
Loc.	*nadiyaṃ*	*nadiyā*	*najjaṃ*	*nadīsu*	

The loc. sing. of *Bārāṇasī* is given as *Bārāṇasiṃ*.

itthī, *thī* 'a woman,' corresponding to Skr. strī, shows the following forms:

	SINGULAR.		PLURAL.		
Nom.	*itthī*	*thī*	*itthiyo*	*thiyo*	* *itthī*
Voc.	*itthī*	*thī*	*itthiyo*	*thiyo*	* *itthī*
Acc.	*itthiṃ*	*itthiyaṃ*	*itthī*	* *itthiyo*	
Instr.	*itthiyā*	*thiyaṃ*	*itthībhi*	*itthīhi*	
Dat.	*itthiyā*	*thiyaṃ*	*itthīnaṃ*	*thīnaṃ*	
Abl.	*itthiyā*	*thiyaṃ*	*itthībhi*	*itthīhi*	
Gen.	*itthiyā*	*thiyaṃ*	*itthīnaṃ*	*thīnaṃ*	
Loc.	*itthiyaṃ*	*itthiyā*	*itthīsu*	*thīsu*	

Declension in *u*.

Bhikkhu.

	SINGULAR.		PLURAL.	
Nom.	*bhikkhu*		*bhikkhavo*	* *bhikkhū*
Voc.	*bhikkhu*		*bhikkhavo*	*bhikkhave*
			* *bhikkhū*	
Acc.	*bhikkhuṃ*		*bhikkhū*	* *bhikkhavo*
Instr.	*bhikkhunā*		*bhikkhūhi*	*bhikkhūbhi*
Dat.	* *bhikkhuno*	* *bhikkhussa*	*bhikkhūnaṃ*	
Abl.	*bhikkhuno*	† *bhikkhusmā*	*bhikkhūbhi*	*bhikkhūhi*
	† *bhikkhumhā*			
Gen.	*bhikkhuno*	* *bhikkhussa*	*bhikkhūnaṃ*	
Loc.	† *bhikkhusmiṃ*	† *bhikkhumhi*	*bhikkhūsu*	*bhikkhusu*

We have in adverbial use the gen. sing. *heto* and *hetu* from hetu.

The influence of other declensions we find in such forms as nom. plur. of *jantu* and *hetu*: *jantuyo jantuno*, *hetuyo hetuno*.

Masculines in *ū* agree with those in *u*, showing the long *ū* in the *nom. voc. acc. plur.* In those forms we have also formations according to other declensions, *e.g.*:

sabbaññū : *sabbaññuno*

abhibhū : *abhibhuvo* *abhibhuno*

NEUTERS in *u* form their nom. acc. plur. either in *ū* or *uni*. The form of the acc. sing. in *ṃ* is also used for the nominative.

FEMININES IN *ŭ̄*.

Jambu.

	SINGULAR.		PLURAL.	
Nom.	*jambŭ̄*		*jambŭ̄yo*	**jambū*
Voc.	*jambŭ̄*		*jambŭ̄yo*	**jambū*
Acc.	*jambuṃ*		*jambū*	**jambŭ̄yo*
Instr.	*jambuyā*		*jambūbhi*	*jambūhi*
Dat.	*jambuyā*		*jambūnaṃ*	
Abl.	*jambuyā*		*jambūbhi*	*jambūhi*
Gen.	*jambuyā*		*jambūnaṃ*	
Loc.	*jambūyaṃ*	*jambuyā*	*jambūsu*	

The loc. of *bhū* is *bhuvi* adverbially used.

Of crude forms ending in Sanskrit in diphthongs we find only *go* 'a cow.'

	SINGULAR.	PLURAL.
Nom.	*go*	*gāvo*
Voc.	*go*	*gāvo*
Acc.	*gaṃ* **gavaṃ* **gavuṃ* **gāvaṃ*	**gāvo*
Instr.	‡*gavā* **gāvena*	*gobhi* *gohi*
Dat.	*gāvassa*	*gavaṃ* **gunnaṃ* **gonaṃ*
Abl.	*gāvā* †*gāvasmā* †*gāvamha*	*gobhi* *gohi*
Gen.	**gāvassa*	*gavaṃ* **gunnaṃ* **gonaṃ*
Loc.	*gāve* †*gāvamhi* †*gāvasmiṃ*	*gosu* **gāvesu*

The influence of the acc. sing. has effected a transition of the diphthongal conjugation in other declensions, *e.g.* acc. sing. Skr. rāyam from rai, Pāli *rāyo* 'wealth'; acc. sing. Skr. nāvam from nau, Pāli *nāvā* 'a ship.'

II. STEMS IN CONSONANTS.

STEMS IN *ar*, SKR. Ṛ.

Satthā 'teacher.'

	SINGULAR.		PLURAL.
Nom.	*satthā*		*satthāro*
Voc.	*satthā*	*sattha*	*satthāro*

	SINGULAR.	PLURAL.
Acc.	*satthāraṃ*	*satthāre* **satthāro*
Instr.	*sattharā* * *satthunā* **satthārā*	*satthārebhi* *satthārehi*
Dat.	*satthu* * *satthussa* * *satthuno*	*satthanaṃ* * *satthānaṃ* * *satthārānaṃ*
Abl.	*sattharā* *satthārā*	*sattharebhi* **satthārebhi*
Gen.	*satthu* *satthussa*	*satthanaṃ* **satthārānaṃ* * *satthānaṃ*
Loc.	*satthari*	*sattharesu* **satthāresu*

With the declension of *satthā*, that of *pitā* nearly agrees.

	SINGULAR.	PLURAL.
Nom.	*pitā*	*pitaro*
Voc.	*pitā* *pita*	*pitaro*
Acc.	*pitaraṃ*	*pitare* **pitaro*
Instr.	*pitarā* **pitunā*	*pitubhi* **pitūhi* *pitarebhi*
Dat.	*pitu* **pitussa* **pituno*	*pitunnaṃ* *pitūnaṃ* *pitānaṃ* **pitarānaṃ*
Abl.	*pitu* **pitarā*	*pitubhi* **pitūhi* **pitarebhi* **pitarehi*
Gen.	*pitu* **pitussa* **pituno*	*pitunnaṃ* *pitūnaṃ* *pitānaṃ* **pitarānaṃ*
Loc.	*pitari*	*pitusu* **pitūsu* **pitaresu*

Mātā 'mother.'

	SINGULAR.	PLURAL.
Nom.	*mātā*	*mātaro*
Voc.	*māta* **mātā*	*mātaro*
Acc.	*mātaraṃ*	*mātare* **mātaro*
Instr.	*mātarā* **mātuya* **mātyā*	*mātubhi* **matūbhi* **mātarebhi*
Dat.	*mātu* **mātuya* **mātyā*	*mātūnaṃ* **mātunaṃ* *mātānaṃ* **mātarānaṃ*
Abl.	*mātarā* **mātuyā* **matyā*	*mātubhi* **mātūbhi* **mātarebhi*
Gen.	*mātu* **mātuyā* **matyā*	*mātūnaṃ* **mātunaṃ* *mātānaṃ* **mātarānaṃ*
Loc.	*mātari* **mātuyaṃ* *mātyaṃ* **mātuyā* **mātyā*	*mātusu* **mātūsu* **mātāresu*

As an appendix to the declension in *ar*, it will perhaps be best to give the declension of *sakhā* 'a friend.'

The word corresponds to the Skr. sákhi, which shows an irregular declension. The same irregularities we find also in Pāli, and besides this we find the influence of other declensions. The forms are not marked.

SINGULAR.

Nom.	*sakhā*				
Voc.	*sakhe*	*sakhi*	*sakhī*	*sakhā*	*sakha*
Acc.	*sakhāraṃ*	*sakhāyaṃ*	*sakhānaṃ*	*sakhaṃ*	
Instr.	*sakhinā*				
Dat.	*sakhissa*	*sakhino*			
Abl.	*sakhinā*				
Gen.	*sakhissa*	*sakhino*			
Loc.	*sakhe*				

PLURAL.

Nom.	*sakhāyo*	*sakhino*	*sakhāno*	
Voc.	*sakhāyo*	*sakhino*	*sakhāno*	
Acc.	*sakhī*	*sakhino*	*sakhāyo*	*sakhāno*
Instr.	*sakharehi*	*sakhārebhi*	*sakhehi*	
Dat.	*sakhīnaṃ*	*sakhārānaṃ*		
Abl.	*sakharehi*	*sakhārebhi*	*sakhehi*	
Gen.	*sakharānaṃ*	*sakhārānaṃ*	*sakhīnaṃ*	
Loc.	*sakkhāresu*	*sakkhesu*		

II. Stems in Nasals.

1) in *an*.

Attan 'self.'

	SINGULAR.			PLURAL.	
Nom.	*attā*			*attāno*	
Voc.	*atta*	* *attā*		*attāno*	
Acc.	*attānaṃ*	* *attanaṃ*	* *attaṃ*	*attano*	* *attāno*
Instr.	*attanā*	* *attena*		* *attanebhi*	* *attebhi*
Dat.	*attano*			*attanaṃ*	* *attānaṃ*
Abl.	*attanā*	† *attasmā*		* *attanebhi*	* *attebhi*
Gen.	*attano*			*attanaṃ*	* *attānaṃ*
Loc.	*attani*	† *attasmiṃ*	*attamhi*	*attanesu*	

The form *ātumā* is of comparatively rare occurrence. We find:

Acc. sing. *ātumānaṃ*
Nom. acc. plur. *ātumāno*
Gen. and dat. plur. *ātumānaṃ*.

Brahman.

	SINGULAR.		PLURAL.	
Nom.	*brahmā*		*brahmāno*	
Voc.	*brahme*		*brahmāno*	
Acc.	*brahmānaṃ*	**brahmaṃ*	*brahmano*	**brahmāno*
Instr.	*brahmunā*	*brahmanā*	**brahmebhi*	
Dat.	*brahmuno*	**brahmassa*	*brahmunaṃ*	**brahmānaṃ*
Abl.	*brahmunā*	*brahmanā*	*brahmebhi*	
	†*brahmasmā*			
Gen.	*brahmuno*	**brahmassa*	*brahmunaṃ*	**brahmānaṃ*
Loc.	*brahmuni*	*brahmani*	**brahmesu*	
	†*brahmasmiṃ*			

Rājan 'king.'

	SINGULAR.			PLURAL.		
Nom.	*rājā*			*rājāno*		
Voc.	*rāja*	**rājā*		*rājāno*		
Acc.	*rājānaṃ*	**rājaṃ*		*rājano*	**rājāno*	
Instr.	*raññā*	*rājina*	**rājena*	*rājubhi*	**rājūbhi*	**rājebhi*
Dat.	*rañño*	*rājino*	**rājassa*	*raññaṃ*	*rājunaṃ*	**rājānaṃ*
Abl.	*raññā*	†*rājamha*		*rājubhi*	**rājūbhi*	**rājebhi*
Gen.	*rañño*	*rājino*	*rājassa*	*raññaṃ*	*rājunaṃ*	**rājānaṃ*
Loc.	*rājini*	*raññi*	**raññe*	*rājusu*	**rājūsu*	**rājesu*

Yuvan 'young.'

	SINGULAR.			
Nom.	*yuvā*			
Voc.	*yuva*	*yuvā*	**yuvāna*	**yuvānā*
Acc.	*yuvānaṃ*	**yuvaṃ*		
Instr.	‡*yūnā*	**yuvānā*	**yuvena*	**yuvanena*
Dat.	‡*yūno*	**yuvānassa*	**yuvassa*	
Abl.	‡*yūno*	**yuvānā*	†*yuvanasma*	
Gen.	‡*yūno*	**yuvassa*	**yuvānassa*	
Loc.	*yuve*	*yuvi*	†*yuvamhi*	†*yuvasmiṃ*
	yuvāne	†*yuvanasmiṃ*		

	PLURAL.		
Nom.	*yuvāno*	**yuvānā*	
Voc.	*yuvānā*		
Acc.	*yuve*	**yuvāne*	**yuvānā*
Instr.	*yuvānehi*	*yuvehi*	
Dat.	*yuvānānaṃ*	*yuvānaṃ*	
Abl.	*yuvānehi*	*yuvehi*	
Gen.	*yuvānānaṃ*	*yuvānaṃ*	
Loc.	*yuvānesu*	*yuvāsu*	*yuvesu*

Sā 'dog.'

	SINGULAR.			PLURAL.
Nom.	*sā*			*sāno* **sā*
Voc.	*sā*			*sāno* *sā*
Acc.	*sānaṃ*	**saṃ*		*sano* **sāno* **sā* **se*
Instr.	*sunā*	*sanā*	**senā*	*sābhi*
Dat.	**sāya*	**sassa*		*sānaṃ*
Abl.	*sā*	†*sasmā*	†*samhā*	*sābhi*
Gen.	**sassa*			*sānaṃ*
Loc.	*se*	†*sasmiṃ*	†*samhi*	*sāsu*

Besides this, the following forms occur, and are declined as if belonging to the first declension:
soṇo sūṇo svāṇo and *suvāno*. The fem. is *soṇī*.

Pumā [*puman*].

	SINGULAR.			PLURAL.
Nom.	*pumā*			*pumāno*
Voc.	*pumaṃ*	*pumā*		*pumāno*
Acc.	*pumānaṃ*	**pumaṃ*		*pumune* *pumāno*
Instr.	*pumunā*	**pumānā*	**pumenā*	*pumānehi*
Dat.	*pumuno*	**pumassa*		*pumānaṃ*
Abl.	*pumunā*			*pumānehi*
Gen.	*pumuno*	**pumassa*		*pumānaṃ*
Loc.	*pumane*	**pume*		*pumāsu* *pumesu*

These paradigms have been given to show the way in which the *an* stems are treated. We find several instances where, according to what was said in the introduction, a

word has only preserved a few traces of its belonging to this class.

Besides the regular forms of the *a* declension of *kammaṃ*, we find the instr. sing. *kammunā kammanā*, the gen. sing. *kammuno*, and the loc. *kammani*.

In several instances forms of the *an* declension are in adverbial use only.

2) Declension of Stems in *mant vant*.

	SINGULAR MASC.			SINGULAR NEUT.
Nom.	*guṇavā*	**guṇavanto*		*guṇavaṃ*
Voc.	*guṇavaṃ*	**guṇavā*	**guṇava*	
Acc.	*guṇavantaṃ*	**guṇavaṃ*		*guṇavaṃ*
Instr.	*guṇavatā*	**guṇavantena*		
Dat.	*guṇavato*	**guṇavantassa*		*guṇavassa*
Abl.	*guṇavatā*			
Gen.	*guṇavato*	**guṇavantassa*		*guṇavassa*
Loc.	*guṇavati*	**guṇavante*		†*guṇavantasmiṃ* †*guṇavantamhi*

PLURAL.

Nom. Voc.	*guṇavanto*	**guṇavantā*	*guṇavanti*	*guṇavantāni*
Acc.	**guṇavante*		*guṇavanti*	*guṇavantāni*
Instr.	*guṇavantebhi*	**guṇavantehi*		
Dat.	*guṇavataṃ*	**guṇavantānaṃ*		
Abl.	**guṇavantebhi*			
Gen.	*guṇavataṃ*	**guṇavantānaṃ*		
Loc.	*guṇavantesu*			

The corresponding feminine is made by adding *ī* to either the strong or weak form: *guṇavantī* or *guṇavatī*. It is then declined like a form *ī*.

The participles in *ant* are declined like those in *mant*, with the exception of the nom. sing. case, which is *gacchaṃ* or **gacchanto*. Compare further:

Nom. sing. *arahā* and *arahaṃ* 'venerable.'
,, *mahā* *mahaṃ* **mahanto* 'great.'

Santo P.P. to *atthi* 'to be.'

shows the following forms:

	SINGULAR.			PLURAL.
Nom.	*santo*			*santo*
Acc.	*santaṃ*			*sante*
Instr.	*satā*	**santena*	Instr. and Abl.	*sabbhi*
				**santehi*
Gen. and Dat.	*sato*	*santassa*		*sataṃ*
Loc.	*sati*			

Bhavaṃ.

	SINGULAR.		
Voc.	*bho*	*bhonta*	
Acc.	*bhavantaṃ*	*bhotaṃ*	
Instr.	*bhavatā*	*bhotā*	*bhavantena*
Gen. and Dat.	*bhavato*	*bhoto*	*bhavantassa*
Abl.	*bhavatā*	*bhotā*	
	PLURAL.		
Nom.	*bhavanto*	*bhonto*	*bhavantā*
Voc.	*bhavanto*	*bhonto*	*bhante*
Acc.	*bhavante*	*bhonte*	

The fem. appears under the forms of:

bhavatī *bhavantī* *bhotī* Fem. nom. plur. *bhotiyo*

3) Stems in *in*.

In this declension several stems have been combined in one system.

	SINGULAR.			PLURAL.	
Nom.	*daṇḍī*			*daṇḍino*	**daṇḍī*
Voc.	*daṇḍi*			*daṇḍino*	**daṇḍī*
Acc.	*daṇḍinaṃ*	*daṇḍiṃ*		**daṇḍino*	*daṇḍī*
Instr.	*daṇḍinā*	**daṇḍīnā*		*daṇḍibhi*	**daṇḍībhi*
Dat.	*daṇḍino*	**daṇḍīno*	**daṇḍissa*	*daṇḍinaṃ*	**daṇḍīnaṃ*
Abl.	*daṇḍinā*	†*dandismā*	†*daṇḍimhā*	*daṇḍibhi*	**daṇḍīhi*
Gen.	*daṇḍino*	**daṇḍīno*	**daṇḍissa*	*daṇḍinaṃ*	**dandīnaṃ*
Loc.	*daṇḍini*	**daṇḍīni*	†*daṇḍimhi*	*daṇḍisu*	**daṇḍīsu*

The short vowel in the oblique cases of the plural appears

optionally in verses; the forms with long vowels are the more frequent.

Notice nom. plur. *dīpiyo*, from dīpī 'a panther.'

The word *atthi* 'a bone,' corresponding to Skr. asthan and asthi, shows the following forms:

	SINGULAR.			PLURAL.	
Nom.	*aṭṭhi*	**aṭṭhiṃ*		*aṭṭhīni*	*aṭṭhī*
Voc.	*aṭṭhi*	**aṭṭhiṃ*		*aṭṭhīni*	*aṭṭhī*
Acc.	*aṭṭhi*	**aṭṭhiṃ*		*aṭṭhīni*	*aṭṭhī*
Instr.	*aṭṭhinā*			*aṭṭhībhi*	*aṭṭhīhi*
Dat.	**aṭṭhino*	**aṭṭhissa*		*aṭṭhīnaṃ*	
Abl.	*aṭṭhinā*	†*aṭṭhimhā*	†*aṭṭhismā*	*aṭṭhībhi*	*aṭṭhīhi*
Gen.	**aṭṭhino*	**aṭṭhisso*		*aṭṭhīnaṃ*	
Loc.	*aṭṭhini*	†*aṭṭhimhi*	*aṭṭhismiṃ*	*aṭṭhīsu*	

NEUTERS IN *as* AND *us*.

Mano (*manas*).

	SINGULAR.		
Nom.	*mano*	**manaṃ*	
Voc.	*mano*	**manaṃ*	
Acc.	*mano*	**manasaṃ*	**manaṃ*
Instr.	*manasā*	**manena*	
Dat.	*manaso*	**manassa*	
Abl.	*manasā*	**manā*	†*manamhā*
Gen.	*manaso*	**manassa*	
Loc.	*manasi*	**mane*	

The pl. follows entirely the declension in *a* masc. and neut.

From *thāmo* 'strength' instr. *thāmasā* and gen. *thāmaso*, by the side of *thāmunā* and *thāmuno* respectively; from *tapo* 'religious austerity' instr. *tapasā* and *tapena*.

The comparative in *yo* and *iyyo* is declined like *mano*.

Nom. sing. m. f. and n. *seyyo*, gen. *seyyaso*.

NEUTERS IN *us*.

Āyu 'life.'

	SINGULAR.		PLURAL.	
Nom.	*āyu*	**āyuṃ*	*āyūni*	**āyū*
Voc.	*āyu*	**āyuṃ*	*āyūni*	**āyū*

	SINGULAR.		PLURAL.	
Acc.	*āyu*	* *āyuṃ*	*āyūni*	* *āyū*
Instr.	*āyusā*	* *āyunā*	* *āyūhi*	
Dat.	* *āyussa*	* *āyuno*	* *āyūnaṃ*	‡ *āyusaṃ*
Abl.	*āyusā*	* *āyunā*	* *āyūhi*	
Gen.	* *āyussa*	* *āyuno*	*āyūnaṃ*	‡ *ayusaṃ*
Loc.	*āyusi*	* *āyuni*	* *āyūsu*	

For the different endings of the ablative sing. *to* can be substituted. This is added to the weakest form *pitito* abl. of *pitā* 'father.' *bh* is interchangeable with *h* in the suffixes of the abl. and instr. plur.

§ 18. COMPARISON.

The suffixes which are used to denote the comparative and superlative value of an adjective are:

tara iyo and *tama iṭṭha*

e.g. *pāpataro* or *papiyo* *pāpatamo* and *pāpiṭṭho*

It cannot be said that these suffixes denote a comparative and superlative meaning. They have mostly an intensive value. This intensive value is shown when the two suffixes are united and made one

iṭṭhatara as in e.g. *pāpiṭṭhataro.*

The suffix *issika* is used promiscuously with *tara* and *tama.*

There are some words with the suffixes *iya* and *iṭṭha,* which are attached to other adjectives from a different root, *e.g.*:

vuddho 'old'	*jeyyo*	*jeṭṭho*
pasattho 'excellent'	*seyyo*	*seṭṭho*
antiko 'near'	*nediyo*	*nediṭṭho*
bāḷho 'strong'	*sādhiyo*	*sādhiṭṭho*
appo 'small' } *yuvā* 'young' }	*kaniyo*	*kaniṭṭho*

The themes in *vat* and *mat* drop of course this termination before affixing *iyo iṭṭho.*

guṇavā 'excellent'	*guṇiyo*	*guṇiṭṭho*
satimā 'thoughtful'	*satiyo*	*satiṭṭho*
dhittimā 'courageous'	*dhitiyo*	*dhitiṭṭho*
rūpavā 'beautiful'	*rūpiyo*	*rūpiṭṭho*

II. DECLENSION OF PRONOUNS.

1) Personal Pronouns.

1st Person.

	SINGULAR.	PLURAL.
Nom.	*ahaṃ*	*mayaṃ amhe*
Acc.	*maṃ mamaṃ*	*amhe amhākaṃ*
Instr.	*mayā*	*amhehi*
Dat.	*mayhaṃ mama mamaṃ amhaṃ*	*amhaṃ amhākaṃ asmākaṃ*
Abl.	*mayā*	*amhehi asmā*
Gen.	*mama mayhaṃ mamaṃ amhaṃ*	*amhaṃ amhākaṃ asmākaṃ*
Loc.	*mayi*	*amhesu asmāsu*

Enclitic forms are:

me for the instr. dat. and gen. sing.
no for the acc. dat. and gen. plur.

2nd Person.

	SINGULAR.	PLURAL.
Nom.	*tvaṃ tuvaṃ taṃ*	*tumhe*
Acc.	*tvaṃ tuvaṃ taṃ tavaṃ*	*tumhe tumhākaṃ*
Instr.	*tvāya tayā*	*tumhehi*
Dat.	*tuyhaṃ tava tumhaṃ tavaṃ*	*tumhaṃ tumhākaṃ*
Abl.	*tvayā tayā tā*	*tumhehi*
Gen.	*tuyhaṃ tava tumhaṃ tavaṃ*	*tumhaṃ tumhākaṃ*
Loc.	*tvayi tayi*	*tumhesu*

Enclitic forms are:

te for the instr. dat. and gen. sing., and
vo for the acc. dat. and gen. plur.

Pronoun of the 3rd Person.

SINGULAR.

	Masc. and Neut.		Fem.
Nom.	*so sa*	*taṃ (tad)*	*sā*
Acc.	*taṃ*	*taṃ (tad)*	*taṃ*
Instr.	*tena*		*tāya*

SINGULAR.

	Masc. and Neut.	Fem.
Dat.	*tassa assa*	*tāya tassā tassayā tissā tissayā assā*
Abl.	*tasmā tamhā asmā amhā*	*tāya*
Gen.	*tassa assa*	*tāya tassā tassayā tissā tissayā assā*
Loc.	*tasmiṃ tamhi asmiṃ*	*tāyaṃ tassaṃ tissaṃ assaṃ*

PLURAL.

	Masc. and Neut.		Fem.	
Nom.	*te*	*tāni*	*tā*	*tāyo*
Acc.	*te*	*tāni*	*tā*	*tāyo*
Instr.	*tehi*		*tāhi*	
Dat.	*tesaṃ*	*tesānaṃ*	*tāsaṃ*	*tāsānaṃ*
Abl.	*tehi*		*tāhi*	
Gen.	*tesaṃ*	*tesānaṃ*	*tāsaṃ*	*tāsānaṃ*
Loc.	*tesu*		*tāsu*	

In all the oblique cases of the sing. masc. and fem., and in all cases of the neuter sing. and plur. and of the masc. and fem. plur., forms beginning with *n* can be substituted.

It is sometimes added pleonastically to the pronouns *ahaṃ* and *tvaṃ*, as are also all the demonstrative pronouns. It stands also and must be translated so sometimes for the definite article.

Many of the oblique cases are used adverbially, especially *tasmā* and *tena*.

The oblique cases of *attā, ātumā* can be used reflexively in place of the three personal pronouns.

attano āsane yeva attānaṃ dassesi 'showed himself too in his own seat.' *rakkhituṃ sakaṃ attānaṃ* 'to save his own life.'

2) Demonstrative Pronouns.

1) *Eso esa etaṃ* (*etad*) 'this' declined like *so sā saṃ*.

2) *ayaṃ* 'this' used adjectively and substantively.

SINGULAR.

	Masc. and Neut.			Fem.
Nom.	*ayaṃ*	*idaṃ*	*imaṃ*	*ayaṃ*
Acc.	*imaṃ*	*idaṃ*		*imaṃ*

SINGULAR.

	Masc. and Neut.			Fem.
Instr.	*anena*	*iminā*	*aminā*	*imāya*
Dat.	*assa*	*imassa*		*assā assāya imissā imissāya imāya*
Abl.	*asmā*	*imasmā*	*imamhā*	*imāya*
Gen.	*assa*	*imassa*		like dat.
Loc.	*asmiṃ*	*imasmiṃ*	*imamhi*	*assaṃ imissaṃ imāyāṃ*

PLURAL.

	Masc. and Neut.				Fem.	
Nom.	*ime*	*imāni*			*imā*	*imāyo*
Acc.	*ime*	*imāni*			*imā*	*imāyo*
Instr.	*ehi*	*imehi*			*imāhi*	*imābhi*
Dat.	*esaṃ*	*esānaṃ*	*imesaṃ*	*imesānaṃ*	*imāsaṃ*	*imāsānaṃ*
Abl.	*ehi*	*emehi*			*imāhi*	
Gen.	*esaṃ*	*esānaṃ*	*imesaṃ*	*imesānaṃ*	*imāsaṃ*	*imāsānaṃ*
Loc.	*esu*	*imesu*			*imāsu*	

Amu.

SINGULAR.

	Masc. and Neut.		Fem.	
Nom.	*asu*	*aduṃ*	*asu*	
Acc.	*amuṃ*	*aduṃ*	*amuṃ*	
Instr.	*amunā*		*amuyā*	
Dat.	*amussa*	*adussa*	*amussā*	*amuyā*
Abl.	*amusmā*	*amumhā*	*amuyā*	
Gen.	*amussā*	*adussā*	*amussā*	*amuyā*
Loc.	*amumhi*	*amusmiṃ*	*amussaṃ*	*amuyaṃ*

PLURAL.

	Masc. and Fem.		Neut.	
Nom.	*amū*	*amuyo*	*amū*	*amūni*
Acc.	*amū*	*amuyo*	*amū*	*amūni*
Instr.		*amūbhi*	*amūhi*	
Dat.		*amūsaṃ*	*amūsānaṃ*	
Abl.		*amūbhi*	*amūhi*	
Gen.		*amūsaṃ*	*amūsānaṃ*	
Loc.			*amūsu*	

A defective pronominal stem is *ena*. It occurs in the acc. of all numbers *enaṃ*, and the instr. sing.: masc. *enena*, and fem. *enayā*.

3) Relative Pronoun.

SINGULAR.

	Masc. and Neut.		Fem.	
Nom.	*yo*	*yaṃ* (*yad*)	*yā*	
Acc.	*yaṃ*	*yaṃ*	*yāṃ*	
Instr.	*yena*		*yāya*	
Dat.	*yassa*		*yassā*	*yāya*
Abl.	*yasmā*	*yamhā*	*yāya*	
Gen.	*yassa*		*yassā*	*yāya*
Loc.	*yasmiṃ*	*yamhi*	*yassaṃ*	*yāyaṃ*

PLURAL.

	Masc. and Neut.		Fem.	
Nom.	*ye*	*yāni*	*yā*	*yāyo*
Acc.	*ye*	*yāni*	*yā*	*yāyo*
Instr.	*yehi*		*yāhi*	
Dat.	*yesaṃ*		*yāsaṃ*	
Abl.	*yehi*		*yāhi*	
Gen.	*yesaṃ*		*yāsaṃ*	
Loc.	*yesu*		*yāsu*	

so, *ayaṃ* and *eso*, along with the personal pronouns, are sometimes used in conjunction with *yo* for greater emphasis.

In adverbial use we find the acc. sing. neut. *yaṃ*, the instr. *yena*, the abl. *yasmā*, and the loc. *yasmiṃ*.

4) Interrogative Pronoun.

Masc. *ko*, neut. *kiṃ*, fem. *kā*, is declined like *yo*.

In the dat. and gen. masc. and neut. sing. *kissa* by the side of *kassa*, and in the loc. *kismiṃ kimhi* by the side of *kasmiṃ kamhi*. The gen. sing. n. *kissa*, instr. *kena* and *kasmā*, are used adverbially.

5) Indefinite Pronouns.

In affixing *ci* (for *cid*) *api* and *cana* to the interrogative pronoun, the indefinites are formed.

SINGULAR.

	Masc. and Neut.		Fem.
Nom.	*koci*	*kiñci*	*kāci*.
Acc.	*kañci*		

SINGULAR.

Masc. and Neut.		
Instr.	*kenaci*	
Dat.	*kassaci*	
Abl.	*kasmaci*	
Gen.	*kassaci*	
Loc.	*kasmici*	*kismici*

PLURAL.

Masc. and Fem.	Neut.
keci	*kanici*

sayaṃ 'self, oneself,' and *tumo* corresponding to Skr. tmanā, are used as emphatic pronouns with all cases.

§ 19. PRONOMINAL DERIVATIVES.

From pronominal stems derivatives are formed, which have the character of pronominal adjectives. Thus:

madīyo 'mine,' *mamāko* 'mine,' √mad; *amhadīyo* 'our,' √amhad; and in combination with *diso* and *di*, interchangeable with the form *riso*, standing for Skr. dṛç, we find *mādiso* 'like me,' *etadiso* 'like that,' *īdiso* and *īdī* 'like this,' *kīdiso* and *kīdī* 'like what?'

From the stems:

ta *ka* *ya* are formed the adjectives

tati *kati* *yati*, with the meaning of, respectively, 'so many,' 'how many,' and 'as many.'

From

ya *ka*, with the suffixes *tara tama*, we find *yataro yatamo* 'which,' and *kataro katamo* 'what, which?' and from *i*: *itaro* 'other, different.'

A great many derivatives of pronouns are used adverbially. They will be noticed hereafter.

A number of adjectives are inflected according to the pronominal declension.

Such words are, *e.g.*

añño aññataro aññatamo 'certain'; *kataro katamo* 'which'; *yataro yatamo* 'which?'; *itaro* 'other'; *uttaro uttamo*

'higher'; *adharo* 'inferior'; *ubhayo* 'both'; *aparo paro* 'other'; *dakkhiṇo* 'right'; *pubbo* 'former'; *visso* 'all'; and *sabbo* 'all, every.'

Some few of these words form their cases also according to the nominal declension.

---

§ 20. NUMERALS.

CARDINALS.

1 *eko ekā ekaṃ*
2 *dve duve ubho* (for all 3 genders)
3 *tayo tisso tīṇi*
4 *cattāro* (*caturo*) *catasso cattāri*
5 *pañca*
6 *cha* (*chaḷ*)
7 *satta*
8 *aṭṭha*
9 *nava*
10 *dasa*
11 *ekarasa ekādasa*
12 *bārasa dvādasa*
13 *tedasa terasa telasa*
14 *catuddasa cuddasa coddasa*
15 *pañcadasa paṇṇarasa pannarasa*
16 *soḷasa sorasa*
17 *sattadasa sattarasa*
18 *aṭṭhādasa aṭṭhārasa*
19 *ekūnavīsati ekūnavīsaṃ*
20 *vīsati vīsaṃ*
21 *ekavīsati ekavīsaṃ*
22 *dvāvīsati bāvīsati*
23 *tevīsati*
24 *catuvīsati*
25 *pañcavīsati*
26 *chabbīsati*
27 *sattabīsati sattavīsati*
28 *aṭṭhavīsaṃ*

	CARDINALS.
29	*ekūnatiṃsaṃ ekūnatiṃsati*
30	*tiṃsa tiṃsati*
31	*ekatiṃsa*
32	*dvattiṃsa*
40	*cattāḷīsaṃ cattārīsaṃ*
	tālisaṃ talisa
50	*paññasa paññasaṃ paṇṇasa*
60	*saṭṭhi*
70	*sattati*
80	*asīti*
90	*navuti*
100	*sataṃ*
200	*bāsataṃ dvāsataṃ*
1,000	*sahassaṃ*
10,000	*dasasahassaṃ nahutaṃ*
100,000	*satasahassaṃ lakkhaṃ*
1,000,000	*dasasatasahassaṃ*
100,000,000	*koṭi*

From *koṭi* upwards each succeeding numeral is ten million times the preceding one. After the combination with *koṭi, pakoṭi koṭippakoṭi* and *nahutaṃ ninnahutaṃ akkhohinī* and *bindu,* the succeeding numerals are neuters in *aṃ.* The last numeral given is *asaṅkheyyaṃ*=10,000,000 [20].

In combination with *ūna* 'deficient, less,' the *eka* is in some instances omitted, as *ūnasattasataṃ* '699.'

addhiko 'exceeding, surpassing,' is used sometimes to denote the higher number, *e.g.*: *sattādhikavīsa* '27,' *i.e.* 7 exceeding 20; *aṭṭhārasādhikaṃ dvisataṃ* '218.'

The following forms of numerals ought to be noticed.

25	*paṇṇavīsati*	*pañcavīsati*
44	*cuttāḷīsaṃ*	*cattalīsaṃ*
56	*chappaññasa*	
84	*cullāsīti*	*caturāsīti*

Fractionals are:

aḍḍho addho '½'; *diyaddho divaddho,* '1½'; *aḍḍhateyyo addhatiyo* '2½'; *aḍḍhuḍḍho* '3½.'

Other combinations with *aḍḍho* are frequent, e.g. *dasaddha-sata* '500'; *aḍḍhateḷasasata* '1250.'

catuṭṭhaṃso '$\frac{1}{4}$.'

For the other fractionals the ordinals are used.

To form the multiplicatives *khattuṃ* is used: *ekakkhattuṃ* 'once,' *soḷasakkhattuṃ* '16 times.'

To form adverbs from numerals the suffixes *dhā* and *sa* are used:

ekadhā 'in one way'; *ekasa* 'one by one.'

Adjectives are formed with the suffixes *vidho, guṇo* and *aṅgiko*: *aṭṭhavidho* 'eightfold'; *navaviddho* 'ninefold'; *sattaguṇo* 'sevenfold'; *aṭṭhaṅgiko* 'eightfold'; *pañcaṅgiko* 'fivefold.'

Declension of the Cardinals.

eka.

	Masc. and Neut.		Fem.	
Nom.	*eko*	*ekaṃ*	*ekā*	
Voc.	*eka*	*eka*	*eke*	
Acc.	*ekaṃ*	*ekaṃ*	*ekaṃ*	
Instr.		*ekena*	*ekāya*	
Dat.		*ekassa*	*ekissa*	
Abl.	*ekasmā*	*ekamhā*	*ekāya*	
Gen.		*ekassa*	*ekissa*	
Loc.	*ekasmiṃ*	*ekamhi*	*ekissaṃ*	*ekāyaṃ*

The plur. *eke* 'some,' follows the analogy of *sabba.*

ubho

(For all three genders.)

Nom. Acc. Voc.	*ubho*	
Inst. Abl.	*ubhohi*	*ubhehi*
Dat. Gen.	*ubhinnaṃ*	
Loc.	*ubhosu*	*ubhesu*

ubho is in form a dual corresponding to Skr. ubhau. The declension is very irregular.

dve, duve.

Nom. Voc. Acc.	*dve*	*duve*
Instr. Abl.	*dvīhi*	*dvībhi*
Dat. Gen.	*dvinnaṃ*	*duvinnaṃ*
Loc.	*dvīsu*	

ti.

	Masc. and Neut.		Fem.	
Nom.	*tayo*	*tīṇi*	*tisso*	
Acc.	*tayo*	*tīṇi*	*tisso*	
Instr. Abl.	*tīhi*	*tībhi*	*tīhi*	*tībhi*
Dat. Gen.	*tiṇṇaṃ*	*tiṇṇannaṃ*	*tissannaṃ*	*tissaṃ*
Loc.	*tīsu*	*tissu*	*tīsu*	*tissu*

catur.

	Masc. and Neut.			Fem.	
Nom. Voc. Acc.	*cattāro*	*caturo*	*cattāri*	*catasso*	
Instr. Abl.	*catubbhi*	*catūhi*	*catūbhi*	*catubbhi*	*catūbhi*
Dat. Gen.	*catunnaṃ*			*catassannaṃ*	
Loc.	*catusu*	*catūsu*		*catusu*	*catūsu*

pañca, cha.

	Masc. Fem. Neut.	Masc. Fem. Neut.
Nom.	*pañca*	*cha*
Instr. Abl.	*pañcahi*	*chahi*
Gen. Dat.	*pañcannaṃ*	*channaṃ*
Loc.	*pañcasu*	*chasu*

All numerals ending in *a* are declined in like manner.

The numerals in *i* are declined like the fem. in *i*.

loke ekasaṭṭhiyā arahantesu jātesu 'when there were 61 arhats in the world'; *saṭṭhiṃ arahatiṃ aka* 'made sixty converts'; *lenāni aṭṭhasaṭṭhiyo* '68 cells.'

The gen. and dat. of *vīsaṃ, tiṃsa, paññāsa* are given respectively as *vīsāya, tiṃsāya, paññāsāya.*

sataṃ and the higher numerals are declined like neuters in *aṃ*. In conjunction with nouns the following constructions are frequent:—

1) With a noun in the gen. plur.: *sataṃ mulānaṃ* 'a hundred roots'; *accharānaṃ sahassaṃ* '1000 nymphs.'

2) As last part of a compound: *gāthāsataṃ* 'a hundred stanzas.'

3) With a noun in the sing. in comp.: *chachattālīsasataṃ vassaṃ atikkamma* 'after the lapse of 146 years.'

4) As first part of a compound the whole in the plural: *sahassajaṭilā* '1000 jaṭilas.'

THE ORDINALS.

The ordinals are formed from the cardinals by means of suffixes. They are declined like adjectives. The fem. ends, with exception of the first four numerals which form their stems in a different way, in *ī*, the neuter in *aṃ*.

For the ordinal of one, *paṭhamo, paṭhamā, paṭhamaṃ* is used.

From *dva* and *ti* we have *dutiyo* fem. *dutiyā*, neut. *dutiyaṃ*; *tatiyo* fem. *tatiyā*, neut. *tatiyaṃ*

The cardinals for '4,' '5,' '6,' '7' form the ordinals by adding *tha*: *catuttho, pañcatho, chaṭṭho, sattho.*

For '4' a form *turīyo* with the fem. *turiyā* occurs.

Besides the form in *tha* the suffix *ma* is added to form the ordinals, '5,' '6,' '7,' and onwards up to '99,' *e.g.* *pañcamo* '5th'; *dasamo* '10th'; *soḷasamo* '16th'; *ekūnavīsatimo* '19th'; *ekavīsatimo* '21st'; *tiṃsatimo* '30th'; *saṭṭhimo* '60th.'

Besides these longer forms from 10 upwards, we find an ordinal made from the cardinal by the suffix *a*:—

pañcadaso '15th'; *vīso* '20th'; *ekavīso* '21st'; *tevīso* '23rd'; *ekūnatiṃso* '29th'; *tiṃso* '30th'; *cattālīso* '40th'; *paññaso* '50th'; *saṭṭho* '60th'; *sattato* '70th'; *asīto* '80th'; *navuto* '90th.'

The ordinal for 100 is *satamo*, and with the fuller superlative suffix *satatamo*, just as for 1000 *sahassamo* and *sahassatamo.*

The fem. of some of the ordinals is used to designate the day of the month, *e.g.*:—

pañcamī 'the fifth day of the half month.'
ekādasī 'the eleventh day of the half month.'
pañcadasī 'the fifteenth day of the half month.'

§ 21. THE VERB.

The native grammarians divide the verbs according to the manner in which the present and the tenses and modes which belong to the present system, viz. imperfect, potential and imperative, are formed into seven classes. These are called from the verb which serves as prototype for the whole class:

1) *bhavādi, i.e.* '*bhū* and the other verbs,' or 'having *bhū* at the beginning.'

2) *rudhādi.*

3) *divādi.*

4) *svādi.*

5) *kiyadi.*

6) *taṇadi.*

7) *curavādi.*

FIRST CLASS: It consists of the following divisions:

1) The root ending in *i* or *u* is gunated, and *a* added: √*bhu bhava.*

2) To the root ending in a consonant an *a* is added, *e.g.* √*pac+a=paca* 'to cook'; further, √*tud* 'to gnaw'; √*nud* 'to remove'; √*likh* 'to write'; √*phus* 'to touch.'

3) To the root ending in a vowel, the personal endings are added without intervening vowel, *e.g.* √*yā* 'to go.'

THE SECOND CLASS comprises those verbs in which a nasal is inserted before the final consonant of the root. The terminations are added with an intermediate *a* as in the first class: √*rudh, rundhati* 'to restrain.'

THE THIRD CLASS adds *ya* to the root. The phonetic rules regarding *y* are applied: √*div, dibbati* 'to play.'

THE FOURTH CLASS adds *ṇu ṇā uṇa* to the root: *suṇoti pāpuṇāti.*

THE FIFTH CLASS adds *nā* to the root which ends in a vowel: *kiṇāti* 'to buy'; *dhunāti* 'to shake.'

THE SIXTH CLASS adds *o* or *u* to the root. The root generally ends in a nasal: *tanoti, karoti.*

THE SEVENTH CLASS adds *aya e i* to the gunated root: *corayati*

Every verb is supposed to have two voices with separate endings: the *parassapadaṃ* or transitive, and *attanopadaṃ* or intransitive. The *attanopadaṃ* is very restricted in its use, and it is therefore difficult to give the *attanopadaṃ* for every verb.

The passive verbs are formed through adding *ya* to the root and affixing the ending of the *attanopadaṃ*, or though less frequently of the *parassapadaṃ* to this base.

The tenses of the Pāli verb are:

SPECIAL TENSE

1) *Present* (*vattamānā*), and derived from it two modes: *Optative* (*sattamī*); *Imperative* (*pañcamī*); and the *Participle Present* as verbal adjective.

2) *Imperfect* (*hīyattanī*).

GENERAL TENSES

1) *Perfect* (*parokkhā*).

2) *Aorist* (*ajjatanī*).

3) *Future* (*bhavissantī*).

4) *Conditional* (*kālātipatti*).

The general tenses often take the basis of the special tenses, and *vice versâ*.

A verb can appear in different classes without, however, changing its meaning, *e.g.* *tiṭṭhati* and *ṭhāti* 'to stand'; *dadāti, deti* and *dajjati* 'to give'; *vadati, vadeti, vajjati* and *vajjeti* 'to speak.'

Other roots appear in different classes with a differentiation of meaning, such as, *e.g.*: √*vid, vidati* 'to know'; *vindati* 'to find, to get'; and *vijjati* 'to be, to exist.'

1) It is needless to advert to the fact that the classes have been made up to a great extent to bring the conjugation of Pāli in a closer connection with that of Sanskrit.

2) The tenses of the Aorist and Imperfect are simply tenses of the past, and it is therefore not advisable to take the Imperfect separately from the Aorist. It is quite true that originally there existed a difference in the meaning between Aorist and Imperfect; but in the Pāli texts, as they lie before us, no such difference can be traced. We shall therefore consider the Imperfect simply as a tense of the past not dependent on the Present system.

3) The Perfect tense is of rare occurrence.

I. THE PRESENT SYSTEM.

The endings are the following:

PRESENT PARASSAPADAṂ.		PRESENT ATTANOPADAṂ.	
1) *mi*	1) *ma*	1) *e*	1) *mhe*
2) *si*	2) *tha*	2) *se*	2) *vhe*
3) *ti*	3) *anti*	3) *te*	3) *ante are*

IMPERATIVE PARASSAPADAṂ.		IMPERATIVE ATTANOPADAṂ.	
1) *mi*	1) *ma*	1) *e*	1) *āmase*
2) — *hi*	2) *tha*	2) *ssu*	2) *vho*
3) *tu*	3) *antu*	3) *taṃ*	3) *antaṃ*

OPTATIVE PARASSAPADAṂ.		OPTATIVE ATTANOPADAṂ.	
1) *e eyyāmi*	1) *eyyāma*	1) *eyyaṃ*	1) *eyyāmhe*
2) *e eyyāsi*	2) *eyyātha*	2) *etho*	2) *eyyavho*
3) *e eyya*	3) *eyyuṃ*	3) *etha*	3) *eraṃ*

We best divide the verbs into the following classes:

1) *Verbs which affix the endings given above without intervening vowel.*
2) *Reduplicating class.*
3) *Nasal class.*
4) *a- class.*
5) *ya- class.*

I. The Root Class of Sanskrit grammar. Through the contraction of *aya* into *e*, of *ava* into *o*, many verbs follow now the analogy of this class. These are either primitive verbs such as *jeti* for *jayati*, or derivatives such *āpādeti* for *āpādayati*. Most of the verbs have forms in other classes. A distinction between strong and weak forms takes place only occasionally.

We give as paradigms:

√*i*		√*ya*	
Sing. *emi*	Plu. *ema*	Sing. *yāmi*	Plu. *yāma*
„ *esi*	„ *etha*	„ *yāsi*	„ *yātha*
„ *eti*	„ *enti, yanti*	„ *yāti*	„ *yanti*

Like *emi, semi* 'to lie down.' The third person *attanopadaṃ* occurs as

Sing. *sete* Plur. *sente*

Verbs following the analogy of *yāti* are, *vāti* 'to blow'; *pāti* 'to protect'; *bhāti* 'to shine.'

Besides the forms, according to the reduplicating class, of √*dā* 'to give' and *ṭhā* 'to stand,' we have *deti ṭhāti*, which follow the analogy of *yāti*.

In the same way a contracted form of verbs in *aya, ava* follows this class, *e.g.*:

hoti, a contracted form of *bhavati*, √*bhū* 'to exist,' which shows the following forms:

Sing.	*homi*	Plur.	*homa*
„	*hosi*	„	*hotha*
„	*hoti*	„	*honti*

√*brū* 'to speak' exhibits besides the form *bravīti*, a contracted form *brūti*.

Sing.	*brūmi*	Plur.	*brūma*
„	*brūsi*	„	*brūtha*
„	*brūti*	„	*bravanti*

The ATTANOPADAṂ is

Sing.	*brave*	Plur.	*brūmhe*
„	*brūse*	„	*brūvhe*
„	*brūte*	„	*bravante*

The most important verb of this division is √*as* 'to be.'

Sing.	*asmi*	*amhi*	Plur.	*asma*	*amha*
„	*asi*	*ahi*	„	*attha*	
„	*atthi*		„	*santi*	

Single forms following the first class are, *e.g.*:

III. p. sing. *vatti* √*vac* 'to speak,' at the side of *vacati* and *vadati*.

III. p. sing. *hanti*, √*han* 'to strike.'

III. p. pl. *duhanti*, √*duh* 'to milk.'

III. p. pl. *lihanti*, √*lih* 'to lick.'

III. p. sing. att. *hanute*, √*hnu* 'to conceal oneself.'

II. Reduplicating Class.

The present form is formed by prefixing a reduplication to the root. The rules of reduplication are:

1) The consonant of the reduplicating syllable is always the first consonant of the root.

2) A non-aspirate is substituted in reduplication for an aspirate.

3) A palatal is substituted for a guttural or *h*.[1]

[1] The substitution of the palatals for the gutturals shows that the vowel of the reduplication syllable was uniformly an *e*, as in Greek.

4) A long vowel is shortened in the reduplicated syllable.

Examples of reduplication are:

dadāti, √*dā* 'to give.'
dadhāti, *dahāti* √*dhā* 'to put.'
tiṭṭhāti, √*ṭhā* 'to stand.'
jahāti, √*hā* 'to leave.'
juhoti, √*hu* 'to sacrifice.'
pibati, or *pivati* √*pā* 'to drink,' cpr. Lat. *bibere*.

The conjugation is as follows:

√*dā*

Sing.	*dadāmi*	Plur.	*damma*
„	*dadāsi*	„	*dattha*
„	*dadāti*	„	*dadanti*

In analogy with the first pers. plu. a new singular was created, viz.: *dammi*, *dasi*, *dati*.

Besides these forms we have:

dajjati according to the *ya* class. This formation is probably due to the optative. The form *deti* was noticed above.

Of the *attanopadaṃ* only a few forms can be quoted, viz.: I. sing. *dade* and I. plur. *dadāmase*.

√*ṭhā*

Sing.	*tiṭṭhāmi*	Plur.	*tiṭṭhāma*
„	*tiṭṭhasi*	„	*ṭhātha* *tiṭṭhatha*
„	*tiṭṭhati*	„	*tiṭṭhanti*

III. The Nasal Class: In it we comprise the verbs of the fourth, fifth and sixth classes of the native grammarians. They form their present stem by adding in the fourth and sixth class *no* if the root ends in a vowel, *o* if in *n*, or as in the case of *karoti* in *r*. These verbs add arbitrarily also *nā*, the class-sign of the fifth class. The few verbs belonging to that class always retain the class-sign *na*.

As paradigms may serve:

√*su* 'to hear.'

Sing.	*suṇomi*,	*suṇāmi*		Plur.	*suṇoma*,	*suṇāma*
„	*suṇosi*,	*suṇasi*	*suṇāsi*	„	*suṇotha*,	*suṇatha*
„	*suṇoti*,	*suṇati*		„	*suṇanti*	

In the same way √*tan* 'to stretch' is conjugated, of which the *attanopadaṃ* occurs as:

Sing.	*tanve*	Plur.	*tanumhe*
„	*tanuse*	„	*tanuvhe*
„	*tanute*	„	*tanvante*

√*kī* 'to buy' has only the forms in *ā kiṇāmi.*

The most important verb belonging to this class is √*kar* 'to make.'

Sing.	*karomi*	*kummi*	Plur.	*karoma*
„	*karosi*		„	*karotha*
„	*karoti*		„	*karonti*

The *attanopadaṃ* shows the following forms:

Sing.	*kubbe*		
„	*kubbase*	*kuruse*	
„	*kubbate*	*kurute*	*kubbati*
Plur.	*kubbāmhe*	*kurumhe*	
„	*kubbāvhe*	*kuruvhe*	
„	*kubbante*	*kurunte*	

IV. The *a* Class: The most numerous class of verbs is that which, while gunating the root ending in *i* or *u* to *ay* or *av* respectively, adds the personal endings with intervening *a*. Closely connected with this class in Pāli are those verbs which add to a consonantal stem *a* before the endings. Lastly, we have to count among this class those verbs which strengthen the root by a nasal, and add the personal endings with *a* or less frequently *i*.

The first two divisions belong to the first class of the native grammarians, the last division forms the second class.

As paradigms we take:

√*bhu* 'to be, to exist.'

Sing.	*bhavāmi*	Plur.	*bhavāma*
„	*bhavasi*	„	*bhavatha*
„	*bhavati*	„	*bhavanti*

The *attanopadaṃ* is

Sing.	*bhave*	Plur.	*bhavāmhe*
„	*bhavase*	„	*bhavāvhe*
„	*bhavate*	„	*bhavante*

A consonantal stem is √*tud* 'to push,' which is conjugated exactly like *bhavati*.[1]

√*rudh* 'to restrain' has the following forms:

Sing.	*rundhāmi*	and	*rundhīmi*
„	*rundhasi*	„	*rundhīsi*
„	*rundhati*	„	*rundhīti*
Plur.	*rundhāma*	„	*rundhīma*
„	*rundhatha*	„	*rundhītha*
„	*rundhanti*	„	*rundhinti*

A few verbs form their present tense by adding *ccha* to the root, *e.g.* √*gam* 'to go,' *gacchāmi*.

There is, however, also a form *gamati* 'he goes' and *ghammati*. This latter form can be substituted for all the forms of the verb. Cpr. further *bravīti*.

THE *ya* CLASS: The present tense of this class adds *ya* to the root. These form the third class of the native grammarians. All the phonetic rules regarding *y* are applied, *e.g.*:

√*div* + *ya* = *dibbati*
√*siv* + *ya* = *sibbati*
√*yudh* + *ya* = *yujjhati*

---

§ 22. MODES OF THE PRESENT TENSE.

1) IMPERATIVE: It is formed by adding the endings given on page 54 to the present stem. The second pers. sing. par. sometimes show the mere stems without the characteristic ending. As paradigms may serve:

√*i* 'to go.'

I. sing.	*emi*	I. plur.	*ema*
II. „	*ehi*	II. „	*etha*
III. „	*etu*	III. „	*entu*

[1] The difference between these two conjugations can only be traced in Sanskrit, where the accent is varying.

√*as* 'to be.'

I.	sing.	*asmi*	I.	plur.	*asma*
II.	„	*āhi*	II.	„	*attha*
III.	„	*atthu*	III.	„	*santu*

√*dā* 'to give.'

An imperative can be formed from all the stems in use, *e.g.*:

II. sing. *dehi dadāhi dajja* II. plur. *detha dadātha*

The *attanopadaṃ* has the following forms:

I.	sing.	*dade*	I.	plur.	*dadāmase*
II.	„	*dadassu*	II.	„	*dadavho*
III.	„	*dadataṃ*	III.	„	*dadantaṃ*

√*kṛ* 'to make.'

II.	sing.	*kuru karohi*	II.	plur.	*karotha*
III.	„	*karotu kurutu*	III.	„	*karontu kubbantu*

ATTANOPADAṂ.

I.	sing.	*kubbe*	I.	plur.	*kubbāmase*
II.	„	*kurussu*	II.	„	*kuruvho*
III.	„	*kurutaṃ*	III.	„	*kubbantaṃ*

√*bhu.*

II.	sing.	*bhava bhavāhi*	II.	plur.	*bhavatha*
III.	„	*bhavatu*	III.	„	*bhavantu*

ATTANOPADAṂ.

II.	sing.	*bhavassu*	II.	plur.	*bhavavho*
III.	„	*bhavataṃ*	III.	„	*bhavantaṃ*

√*gam* 'to go.'

The imperative is formed also from all the stems in use, *e.g.*:

II. sing. *gaccha, gacchāhi, ghamma, ghammahi*

2) Optative: It is formed by adding the endings given on page 54. The endings showed originally only forms commencing with *ya*. A combination, however, took place in most cases with the final vowel of the stem. These forms could again be contracted into *e*.

As paradigms may serve:

√*bhu.*

I. sing. *heyyāmi, bhaveyya* I. plur. *heyyāma*
huveyya, bhave

II.	sing.	*heyyāsi*	II.	plur.	*heyyātha*
III.	„	*heyya*	III.	„	*heyyuṃ*

ATTANOPADAṂ.

I.	sing.	*bhave, bhaveyyāmi*	I.	plur.	*bhaveyyāmhe*
II.	„	*bhavetho*	II.	„	*bhaveyyavho*
III.	„	*bhavetha*	III.	„	*bhaveraṃ.*

√*as.*

I.	sing.	*assaṃ*	I.	plur.	*assāma*
II.	„	*assa*	II.	„	*assatha*
III.	„	*assa, siyā*	III.	„	*assu siyuṃ*

√*kṛ.*

I.	*kare,*	*kareyya,*	*kubbe,*	*kubbeyya,*	*kayirā,*	*kayirāmi*
II.	„	*kareyyasi,*	„	*kubbeyyasi,*	„	*kayirāsi*
III.	„	*kareyya,*	„	*kubbeyya,*	„	*kayirā*
I.		*kareyyāma,*		*kubbeyyāma,*		*kayirāma*
II.		*kareyyātha,*		*kubbetha,*		*kayirātha*
III.		*kareyyaṃ,*		*kubbeyaṃ,*		*kayiruṃ*

√*dā.*

Shows the forms

dajjā, dadeyya, dajjeyya, deyya.

√*jñā.*

jāniya, jañña, jāneyya.

√*gam.*

gacche, gaccheyya.

§ 23. GENERAL TENSES.

The Perfect System.

The formation of the Perfect is essentially alike in all verbs. The characteristics of the formation are: 1) a stem made by reduplication of the root and endings, unlike those of the present and the other tenses. The rules for reduplication are the same as those given for the second conjugation, *e.g.*: √*gaṃ=jagāma.*

The perfect in published texts is of rare occurrence.

The endings are:

FOR THE PARASSAPADAṂ.						FOR THE ATTANOPADAṂ.		
I.	sing.	*a*	I.	plur.	*mha*	I. sing.	*i*	*mhe*
II.	„	*e*	II.	„	*ttha*	II. „	*ttho*	*vho*
III.	„	*a*	III.	„	*u*	III. „	*ttha*	*re*

Roots ending in consonants insert an *i* between stem and consonantal endings.

As paradigms may serve:

√*bhu.*

I.	sing.	*babhūva*	I.	plur.	*babhūvimha*
II.	„	*babhūve*	II.	„	*babhūvittha*
III.	„	*babhūva*	III.	„	*babhūvu*

ATTANOPADAṂ.

I.	sing.	*babhūvi*	I.	plur.	*babhūvimhe*
II.	„	*babhūvittho*	II.	„	*babhūvivho*
III.	„	*babhūvittha*	III.	„	*babhūvire*

√*pac.*

PARASSAPADAṂ.

I.	sing.	*papaca*	I.	plur.	*papacimha*
II.	„	*papace*	II.	„	*papacittha*
III.	„	*papaca*	III.	„	*papacu*

ATTANOPADAṂ.

I.	sing.	*papaci*	I.	plur.	*papacimhe*
II.	„	*papacittho*	II.	„	*papacivho*
III.	„	*papacittha*	III.	„	*papacire*

√*ah* 'to speak' is only used in the III. per. sing. and plur. of the perfect.

III. sing. *āha* III. plur. *āhaṃsu* and *āhu*

§ 24. AORIST AND IMPERFECT.[1]

The aorist and imperfect are, as stated above (page 53), blended into one form, partaking of the character of both. The native grammarians are at great pains to give a paradigm

[1] Cpr. H. Oldenberg, Kuhn's Zeitschrift, xxv. 319.

for both forms, which, however, turns out futile. Moreover, no difference can be made in the syntactic use of the two tenses.

The paradigm of the native grammarians is for the *hīyattanī* (imperfect):

ATTANOPADAṂ.

I.	sing.	*a*	I.	plur.	*amhā*
II.	,,	*o*	II.	,,	*attha*
III.	,,	*ā*	III.	,,	*ū*

PARASSAPADAṂ.

I.	sing.	*iṃ*	I.	plur.	*mhase*
II.	,,	*se*	II.	,,	*vhaṃ*
III.	,,	*ttha*	III.	,,	*tthum*

For the *ajjatanī* (aorist):

ATTANOPADAṂ.

I.	sing.	*iṃ*	I.	plur.	*imhā*
II.	,,	*o*	II.	,,	*ittha*
III.	,,	*ī*	III.	,,	*uṃ* *iṃsu*

PARASSAPADAṂ.

I.	sing.	*a*	I.	plur.	*imhe*
II.	,,	*ise*	II.	,,	*ivhaṃ*
III.	,,	*a*	III.	,,	*u*

We can distinguish altogether three different formations in Pāli. The augment *a* is in prose generally put before the verb. In verse it is omitted according to the exigencies of the metre. With the negative particle *mā* the aorist is used as an imperative.

First Formation.

PARASSAPADAṂ.

I.	sing.	*aṃ*	I.	plur.	*amha*
II.	,,	*a, o*	II.	,,	*attha*
III.	,,	*ā*	III.	,,	*uṃ*

ATTANOPADAṂ.

I.	sing.	—	I.	plur.	*āmhase*
II.	,,	*ase*	II.	,,	*avhaṃ*
III.	,,	*attha*	III.	,,	*atthuṃ*

The nasal in the first pers. sing. plur. is often omitted.

Only verbs in consonants form their preterite according to this formation. Its use is very limited. This formation can be considered as an imperfect if it is used with the present stem.

Second Formation.

PARASSAPADAṂ.

I. sing.	*iṃ*	I. plur.	*imha*		
II. „	*i*	II. „	*ittha*		
III. „	*i*	III. „	*iṃsu*	*isuṃ*	

ATTANOPADAṂ.

I. sing.	—	I. plur.	*imhe*
II. „	*ise*	II. „	*ivhaṃ*
III. „	—	III. „	—

This form is regularly used for all stems ending in consonants. For the first pers. sing. we find in verse sometimes the endings *isaṃ* and *issaṃ* according to the analogy of Sanskrit.

Third Formation.

The third form of the aorist is an *s* aorist. The forms are:

PARASSAPADAṂ.

I. sing.	*siṃ*	*simha*
II. „	*si*	*sittha*
III. „	*si*	*suṃ*

This formation is used for the verbs ending in vowels. Some verbs ending in consonants follow this analogy, and then, of course, all phonetic change takes place. Causatives follow the analogy of this aorist after contracting *aya* into *e*.

Besides these some forms occur which date back to a formation anterior to the fixing of Pāli.

Many verbs appear in all the three formations.

The following paradigms will illustrate the different formations:

√*bhu.*

I. sing.	*abhavaṃ*	I. plur.	*abhavamhā*
II. „	*abhavo*	II. „	*abhavattha*

III.	sing.	*abhavā*	III.	plur.	*abhavū*
I.	,,	*ahuvaṃ*	I.	,,	*ahuvamhā*
II.	,,	*ahuvo*	II.	,,	*ahuvattha*
III.	,,	*ahuvā*	III.	,,	—
I.	,,	*ahosiṃ*	I.	,,	—
II.	,,	*ahosi*	II.	,,	—
III.	,,	*ahosi*	III.	,,	*ahesuṃ*
I.	,,	*abhariṃ*			
I.	,,	—	I.	,,	*ahumhā*
III.	,,	*ahu ahū* before vowels *ahūd*	III.	,,	*ahuṃ*

√*dā.*

I.	sing.	*adadaṃ*, etc.			
I.	,,	*adā*, etc.			
			III.	plur.	*aduṃ*
I.	,,	*adāsiṃ*	I.	,,	*adasimha*
II.	,,	*adāsi*	II.	,,	*adasittha*
III.	,,	*adāsi*	III.	,,	*adāsuṃ adaṃsu*

√*kṛ.*

I.	sing.	*akaraṃ*, etc.			
I.	,,	*akāsiṃ akāsi*, etc.	III.	plur.	*akāsuṃ*
I.	,,	*akā*	{ II.	,,	*akattha*
			{ III.	,,	*akaṃsu*
I.	,,	*akariṃ*, etc.	III.	,,	*akaruṃ akariṃsu*

√*as.*

I.	sing.	*āsiṃ*	I.	plur.	*āsimha*
II.	,,	*āsi*	II.	,,	*āsittha*
III.	,,	*āsi*	III.	,,	*āsuṃ āsiṃsu*

√*gam.*

I.	sing.	*agaṃ*	I.	plur.	*agumha*
II.	,,	*agā*	II.	,,	*aguttha*
III.	,,	*agā*	III.	,,	*aguṃ*
I.	,,	*agamā agamiṃ*			
II.	,,	*agami*			
III.	,,	*agami*			
I.	,,	*agacchi*			
I.	,,	*agañchiṃ*	I.	,,	*agañchimhā*

II.	sing.	*agañchi* *agañcho*	II.	plur.	*agañchittha*
III.	„	*agañchi*	III.	„	*agañchiṃsu*

II. and III. sing. *agacchisi*

√*vac.*

I.	sing.	*avacā*	II.	per. plur.	*avacuttha*
I.	„	*avocaṃ*	II.	„	*avocatha*
III.	„	*avoca*	III.	plur.	*avocuṃ*

√*labh.*

I.	sing.	*alatthaṃ*	I.	sing.	*alabhiṃ*
II.	„	*alattha*	II.	„	*alabhi*
III.	„	*alattha*	III.	„	*alabhi*

After contracting *aya* into *e*, the aorist of the causatives is also formed according to the third formation :—

I.	sing.	*acoresiṃ*	I.	plur.	*acoresimha*
II.	„	*acoresi*	II.	„	*acoresittha*
III.	„	*acoresi*	III.	„	*acoresuṃ*

In roots ending in consonants *s* influences the last letter as usual, *e.g.*: *adakkhi* from *passati* 'to see,' but also *apassi*; *akkocchi* from *kosati* 'to revile,' but also *akkosi*.

Of forms in *issaṃ* or *isaṃ*, I. pers. sing. second formation, we notice *sandhāvissaṃ*, *paccavekkhisaṃ*, *gacchisaṃ*, *vandissaṃ*, etc.

For the *attanopadaṃ* the paradigm is the following :

I.	sing.	—	I.	plur.	*abhavāmhase*
II.	„	*abhavase*	II.	„	*abhavhaṃ*
III.	„	*abhavattha*	III.	„	*abhavatthuṃ*
I.	„	—	I.	„	*abhavimhe*
II.	„	*abhavise*	II.	„	*abhavivhaṃ*
III.	„	*abhavittha*	III.	„	—

The *attanopadaṃ* is of rare occurrence, and only a few forms can be given :

II. pers. sing. *atimaññittho*
I. pers. plur. *akarāmhase*

§ 25. FUTURE.

The tense sign is *ss*, which is added to the root directly, or by the auxiliary vowel *i*. The endings are:

FOR THE PARASSAPADAṂ.

I.	sing.	*ssāmi*	I.	plur.	*ssāma*
II.	,,	*ssasi*	II.	,,	*ssatha*
III.	,,	*ssati*	III.	,,	*ssanti*

FOR THE ATTANOPADAṂ.

I.	sing.	*ssaṃ*	I.	plur.	*ssāmhe*
II.	,,	*ssasse*	II.	,,	*ssavhe*
III.	,,	*ssate*	III.	,,	*ssante* (*ssare*)

The form to which these endings are added is mostly the strengthened. They can, however, also be added to the special base.

PARASSAPADAṂ.

I.	sing.	*bhavissāmi*	I.	plur.	*bhavissāma*
II.	,,	*bhavissasi*	II.	,,	*bhavissatha*
III.	,,	*bhavissati*	III.	,,	*bhavissanti*

ATTANOPADAṂ.

I.	sing.	*bhavissaṃ*	I.	plur.	*bhavissāmhe*
II.	,,	*bbavissasse*	II.	,,	*bhavissavhe*
III.	,,	*bhavissate*	III.	,,	*bhavissante* (*bhavissare*)

The *ss* being added without intermediate vowel affects of course the preceding consonant: *dakkhati* to *passati* 'to see'; *sakkhite* to *sakkoti* 'to be able.'

A misunderstanding of these forms gave rise to the formations *dakkhissati* and *sakkhissati*, with a double future sign.

Cpr. further *lacchati* to *labhati* 'to take'; *checchati* to *chindati* 'to cut;' *bhejjati* to *bhindati* 'to break.'

Forms with auxiliary vowel are also in use, *e.g.*: *labhissati*.

From the special tense we have futures like *gacchissati* to *gacchati*, but also *gamissati*; *juhossati*, *juhissati* to *juhoti*.

karoti has besides the future *karissati*, a contracted form:

I.	sing.	*kāhāmi*		I.	plur.	*kāhāma*	
II.	,,	*kāhasi*	*kāhisi*	II.	,,	*kāhatha*	
III.	,,	*kāhati*	*kāhiti*	III.	,,	*kāhanti*	*kahinti*

In the same way *eti* 'to go' has, besides the future *essati*, *ehiti*.

The contracted form *hoti* from *bhavati* shows the following forms:

I.	sing.	*hemi, hehāmi, hohāmi, hessāmi, hehissāmi, hohissami.*
II.	„	*hesi, hehisi, hohisi, hessasi, hehissasi, hohissasi.*
III.	„	*heti, hetiti, hotiti, hessati, hehissati, hohissati.*
I.	plur.	*hema, hehāma, hohāma, hessāma, hehissāma, hohissāma.*
II.	„	*hetha, hehittha, hohittha, hessatha, hehissatha, hohissatha.*
III.	„	*henti, hehinti, hohinti, hessanti, hehissanti, hohissanti.*

From √*su* 'to hear' future att. *sussaṃ*, √*dā dassati* and att. *dassaṃ*.

§ 26. CONDITIONAL.

From the future stem is made an augment preterite by prefixing the augment *a* and adding the secondary endings:

PARASSAPADAṂ.

I.	sing.	*ssaṃ*	I.	plur.	*ssāmhā*
II.	„	*sse* (*ssa*)	II.	„	*ssatha*
III.	„	*ssā* (*ssa*)	III.	„	*ssamsu*

ATTANOPADAṂ.

I.	sing.	*ssaṃ*	I.	plur.	*ssāmhase*
II.	„	*ssase*	II.	„	*ssavhe*
III.	„	*ssatha*	III.	„	*ssimsu*

The endings are added with or without intervening *i*.

The paradigm is:

PARASSAPADAṂ.

I.	sing.	*abhavissaṃ*	I.	plur.	*abhavissāmhā*
II.	„	*abhavissa* °*sse*	II.	„	*abhavissatha*
III.	„	*abhavissa* °*ssā*	III.	„	*abhavissamsu*

ATTANOPADAṂ.

I.	sing.	*abhavissaṃ*	I.	plur.	*abhavissāmhase*
II.	„	*abhavissase*	II.	„	*abhavissavhe*
III.	„	*abhavissatha*	III.	„	*abhavissimsu*

§ 27. DERIVATIVE CONJUGATION.

The derivative conjugation may be divided under five headings:

I. Passive: It is formed through adding *ya* to the weakest form. The endings are those of the *attanopadaṃ*, but also those of the *parassapadaṃ* occur. *y* affects a preceding consonant in the usual way. In a few instances *iya* is added instead of *ya*, and the endings of the passives are added to the present active.

Cpr. *e.g.*: *ucchate vuccati* from √*vac* 'to speak'; *vussati vasīyati* from √*vas* 'to dwell.' *kayyati karīyati kariyyati kayirati* are given as passive to *karoti*. *dīyati* from √*dā* 'to give'; *thīyate* from √*thā* 'to stand'; *gamyate, gamīyati gacchīyate* √*gam* 'to go'; *gheppati* and *gayhati* to *gaṇhati* 'to take.'

II. The Intensive or Frequentative is formed by reduplication. Its conjugation is in accordance with the second conjugational class, the reduplication, however, is peculiar.

The reduplicating syllable is composed of a single consonant with a heavy vowel: *lālappati* 'to lament'; *dāddallati* 'to blaze.'

The reduplicating syllable has a final consonant taken from the end of the root. This consonant is a nasal which substitutes any other consonant; *caṅkamati jaṅgamati cañcalati.*

Not many instances of the intensive are met with.

III. The Desiderative: The desiderative stem is formed from the simple root by the addition of a reduplication and by an appended *sa*. This *sa* affects of course the preceding consonants. Some roots form an abbreviated stem by a contraction of reduplication and root together in one syllable. Examples are, *bubhukkati,* √*bhuj*; *pivāsati,* √*pā*; *vīmaṃsati* for *mīmaṃs*; *jigimsati,* √*hṛ*; *dicchati,* √*dā.*

IV. The Causative: From every root can be formed a causative; this is done by affixing *aya* to the strengthened

root. The native grammarians range these verbs under the seventh class.

This *aya* can optionally be contracted into *e*. Besides this formation, another is in use: *apaya* contracted into *ape* is added to the root. A differentiation of meaning is sometimes to be traced.

If contracted into *e*, the conjugation follows of course the first conjugational class; the forms in *aya* and *apaya* are conjugated like *bhavati.*

As causative of √*gam* 'to go' are given *gamayati, gameti gacchāpeti, gacchāpayati*; √*han* 'to kill' has *haneti, ghāteti.*

V. Denominatives: From every noun may be formed a denominative. The suffixes employed are: *āya, aya, īya. e.g.*: *ciccitāyati* 'to splash'; *puttīyati* 'to treat as a son.'

§ 28. PARTICIPLES, INFINITIVES, GERUNDS.

1) The Participle Present is formed by the suffixes *at* and *anta*, which are added to the present stem, *e.g.*: *gacchanto gaccham* (see above, page 38). In the same way these suffixes are added to the future stem, to form 2) Participle Future.

In the same way the suffixes *māna* and *āna* are used for the Present Participle Attanopada.

3) Of the Perfect Participle in *vaṃs* only a few doubtful traces are left. *vidū* and *viddasu* for *vidvaṃs.*

4) The Past Participle Passive is formed by the suffixes *ta* and *na*, which are added directly to the root or through an intervening vowel *i*. Of course all phonetic changes take place:—

kato 'made'; *gato* 'gone'; *icchito* 'wished'; *phuṭṭho* 'touched'; *laddho* 'taken'; *vutto* 'spoken'; *vapito* and *vutto* 'shaven'; *dinno* 'given.'

5) From the Past Participle Passive is formed a secondary derivative with the meaning of a Past Active Participle by adding the suffixes *vat, vant, e.g.*:

hutavā hutavanto 'having sacrificed'; *manditavā, manditavanto* 'having adorned'; *bhuttavā* 'having eaten.'

II. Gerundives: The suffixes by which *gerundives* are

regularly and ordinarily formed are: *ya tavya* (*tabba tayya*) *anīya*. They are joined with or without intervening vowel *i*.

e.g.: *bhabbo* for *bhavyo*; *karaṇīyo kāriyo kayyo kayiro kattabbo* 'that ought to be done'; *dātayyo dātabbo dātabyo* 'that ought to be given.'

III. Gerunds: The gerund is formed by the suffixes *tvā ya tvāna* and *tūna*. They take arbitrarily the vowel *i* between root and ending. Sometimes the suffixes *ya* and *tvā* are united into one.

Remarkable forms are:

daṭṭhu and *disvā* 'having seen.'
anuvicca „ *anuviditvā* 'having known.'
āhacca „ *āhanitvā* 'having thrown.'
pappuyya „ *pāpayitvā* 'having obtained.'
vineyya „ *vinayitvā* 'having laid aside.'
niccheyya 'having ascertained.'

Cpr. further: *passitvāna* and *passitūna* 'having seen.'
atisitvā and *atikkamitvā* 'having approached.'
datvā, dāya, daditvā 'having given.'
katvāna, kātuna 'having made.'
gayha, gaṇhiya, gaṇhitvā 'having taken.'

IV. Infinitives: They are formed by the suffixes *tuṃ tave*, and rarely *tuye*. The infinitive can be formed from the special base, or from the root; in both cases an *i* is arbitrarily inserted:

e.g. *gantuṃ* 'to go'; *laddhuṃ* 'to take'; *vadituṃ* 'to speak'; *suṇituṃ* and *sotave* 'to hear'; *vippahatave* 'to give up'; *gaṇetuye* 'to count.'

§ 29. INDECLINABLES.

I. Adverbs.

ADVERBS FORMED BY SUFFIXES.

Classes of adverbs are formed by the addition of adverbial suffixes not only to pronominal roots or stems, but also to noun and adjective stems.

Most of these suffixes belong to a time anterior to the fixing of the Pāli, as a comparison with Sanskrit and the cognate languages will show.

1) *to* standing for an original *tas*. It gives to the word to which it is added mostly an ablative sense, but sometimes also a local. It may be added to pronouns, prepositions and nouns. In the last case it is regarded as the regular substitute for the termination of the ablative (see page 41).

Examples are from pronominal stems: *ato* 'hence'; *ito* 'here'; *tato* 'from that place'; *yato* 'from what'; etc.

2) From prepositions: *abhito* 'near'; *parato* 'further.'

3) From noun and adjective stems: *aggato* 'before'; *dakkhiṇato* 'on the south'; *sabbato* 'from every side'; *piṭṭhito* 'from the back'; *pitito* 'on the father's side.'

II. Adverbs of a local sense are formed by an original *tra*. This *tra* is either preserved or assimilated to *tta* or *ttha* (page 16). It is added to pronominal roots and nouns. Examples are:

1) *atra, attha* 'here'; *tatra* and *tattha* 'there'; *kutra* and *kuttha* 'where.' 2) *aññatra* and *aññattha* 'elsewhere'; *ubhayattha, ubhayatta* 'in both places.'

dha and assimilated *ha* also form adverbs with a local sense. The forms are used promiscuously: *iha* and *idha* 'here.'

Interchangeable with this last suffix are: *haṃ* and *hiṃ* also forming local adverbs; *kuhiṃ, kuhaṃ, kahaṃ* 'where'; *tahaṃ, tahiṃ* 'there'; *yahiṃ* 'where.'

III. Adverbs of manner are formed by means of the suffix *thā* mostly from pronominal roots: *tathā* 'so'; *yathā* 'as'; but also from adjectives, *e.g.* *sabbathā* 'in every way'; *aññathā* 'in another way.'

By means of the suffix *ti* or *iti*. This adverb is very extensively used in cases of indirect narrative, or of enumeration, or of quoting the words and thoughts of others.

By means of the suffix *va* or *iva* 'like as.' By the side of *iva* also *viya* and *va*. The former seems a metathesis of *iva*; *eva* and *yeva, heva* 'just, even'; *evaṃ* related to *eva* 'thus'; *kīva* 'how?'

IV. Adverbs of time are formed by means of the suffix *dā*:—

kadā 'when?'; *yadā* 'whenever'; *sadā* and *sabbadā* 'always.'

Related to *da* seems *di* in *yadi* 'if.'

2. By means of the compound suffix: *dāni, dāniṃ* for *dānīm. idāni, idāniṃ* 'now'; *tadāni, tadāniṃ* 'then.'

3. By means of the suffix *rahi* (Skr. rhi): *etarahi,* and seldom *etarhi* 'now'; *tarahi* 'then.'

V. By means of the suffix *dhā* are formed adverbs, especially from numerals, signifying 'fold, times.'

Cpr. *ekadhā,* etc. 'in one way'; *bahudhā* 'in many ways'; *sabbadhā* 'everywhere.' Sometimes we find the suffix *dhi* used with the same sense: *sabbadhi* (see page 49).

VI. Adverbs of quantity, or measure, or manner, are formed by means of the suffix *so,* Skr. ças. *e.g.*: *bahuso* 'greatly'; *pañcaso* 'by fives'; *akkharaso* 'letter by letter'; *atthaso* 'according to the sense.'

VII. Case Forms used as Adverbs.

A large number of adverbs have case-suffixes, from stems which are or are not otherwise in use.

1) The Accusative: *yaṃ* with the meaning of 'that, as, became'; *taṃ* (*tad*) 'there, thither'; *kiṃ* 'why'; *idaṃ* 'here.'

Compounded with *id* we have *cid=ca+id*: *ce* 'even,' and then after false analogy *noce* 'if not' instead of *ne.*

Noun and adjective stems so used are:—

nāma 'by name'; *raho* 'secretly'; *rattaṃ* 'at night'; *saccaṃ* 'in truth'; *niccaṃ* 'always'; *ciraṃ* 'long'; *bhīyo* 'again.'

As accusatives of nouns and adjectives we must also consider several adverbs of obscure connection which go back like most of the preceding in their formation to a period anterior to Pāli.

e.g.: *tuṇhī* 'silently'; *sāyaṃ* 'in the evening'; *araṃ* 'speedily'; *alaṃ* 'enough'; *mitho* and *mithu* 'mutually'; *sammā* 'fully'; *sajju* 'instantly'; *īsaṃ* 'a little.'

2) The Instrumental: Most of the pronominal adjective and noun-stems noticed under acc. occur in adverbial use:—

yena 'because, for which'; *dakkhiṇena* 'on the south'; *cirena* 'after a long time'; *divā* 'by day'; *amā* 'with.'

3) The Dative: It is less extensively used in an adverbial sense. *e.g.*: *cirāya* 'for a long time'; *sukhāya* 'for the benefit'; *hitāya* 'for the benefit.'

4) The Ablative: Most of the pronominal stems are used adverbially, *e.g.*: *yasmā* 'because'; *kasmā* 'why?'; *durā, ārā* 'far off'; *heṭṭhā* 'under, below'; *pacchā* 'behind.'

The original of the ablative *d* is of necessity lost in Pāli.

5) The Genitive: Its use is very limited. *e.g.*: *kissa* 'why?'; *cirassa* 'long'; *hetu* and *heto* 'on account of.'

6) The Locative: Forms adverbially used are, *e.g.*: *bhuvi* 'on the earth'; *āre, dūre* 'after.'

II. Prepositions.

Under the name of *upasagga* (prepositions) the native grammarians comprise a number of twenty words, which modify the meaning of the verb or substantive to which they are added.

Put in alphabetical order they are as follows:

†*ati* 'over, beyond.'
†*adhi* 'above, over, superior to.'
†*anu* 'after, under, less than.'
†*apa* 'away, from.'
api 'near, close by.'
abhi 'to, unto, against.'
ava 'away, down, oft.'
†*ā* 'until, as far as.'
u ud 'upwards, above.'
†*upa* 'below, less.'
du 'hardly.'
nir 'downwards.'
ni (*nir*) 'outward.'
pa 'forward, onward.'
†*paṭi* or *pati* 'towards.'
parā 'away, aside, back.'
pari 'around, about.'

vi 'apart, asunder.'
sam 'with, together.'
su 'well.'

To these words must be added a few others, which are equally combined with verbs and nouns, but are of a more limited use, such as:

†*anto antara* 'within.'
†*avi* 'manifestly, close.'
†*tiro* 'across, beyond.'
pātu 'manifestly.'

These are mainly used in composition with the verbs *as*, *bhu*, *kṛ*.

All of the above-mentioned particles and adverbs marked † are used as prepositions, and govern nouns. To these must be added a few words, which are used like modern prepositions and adverbs and only comparatively seldom in combination with verbs and nouns, *e.g.*:

adho 'below.'
uddhaṃ ubbhaṃ 'upwards.'
tiriyaṃ 'across.'
pacchā 'behind.'
paraṃ 'beyond, after.'
purā 'before.'
bahi 'outwards.'
rite 'except.'
vinā 'without.'
saha, samaṃ, saddhiṃ 'with.'

---

§ 30. COMPOUNDS.

1) Stems which admit of inflection are, as in other languages, combined to form compounds, which are treated as if simple in respect to inflection and construction.

2) As regards compounds, seldom more than two or three stems are combined in the older language; but, as in Sanskrit, the later the language is, the more compounds, and cumbrous compounds prevail.

3) It is of course difficult to determine which compounds Pāli has formed itself, and which it has in common with other Indian languages. A sort of criterion is, if we find words compounded according to rules which are no more in abeyance in Pāli; but even that does not prove conclusively that a compound belongs as commonwealth to the Indian languages.

e.g.: *sappuriso* Skr. satpurusha 'a good man'; *pulliṅgaṃ* Skr. puṃliṅga 'manhood,' for which in later Pāli we find *pumaliṅgaṃ*.

4) These compounds may be divided into three principal classes:

I. Copulative or Aggregative Compounds (*dvandva*).

The members are coordinate; in uncompounded condition they would be joined with *ca* 'and.' Examples are very numerous.

The whole has the gender and declension of its last member, and is in number a plural, *e.g.*: *elaka-miga-sukara-pakkhino*.

The compound, without regard to the number denoted or the gender of its constituents, becomes a singular collective. The gender is mostly neuter.

e.g.: *hiriottappaṃ* = *hiri* + *ottappaṃ*
nāmarūpaṃ = *nāmaṃ* + *rūpaṃ*
dādidāsaṃ = *dāsi* + *dāso*
ahoratto, *ahoratti*, *ahorattaṃ*
kusalākusalaṃ, *dhammādhammo*, but also as a plural *dhammādhammā*.

Pumā 'a male' has two bases in composition: *puma* and *pum*: of the former we have *itthipumaṃ* 'male and female'; of the latter *pumitthi* 'masculine and feminine.'

Nouns, adjectives and particles are not infrequently

repeated to give an intensive or distributive repetitional meaning, *e.g.*:

divase divase 'day after day'; *gāmagāmaṃ* 'village after village'; *aññamaññaṃ* 'mutually'; *punapunaṃ* 'again and again.'

II. Determinative Compounds (*tappurisa*).

There are two divisions:

1) Dependent compounds=the *tappurisa* proper, in which the prior member is a substantive word standing to the other in the relation of a case dependent on it.

2) Descriptive compounds=*kammadhāraya*, in which the prior member is an adjective, or another word having the value of an adjective qualifying a noun.

I. Dependent Compounds.

They can of course be used either substantively or adjectively. The case relation may be of any kind.

brahmaloko 'Brahma world'; *padodakaṃ* 'water for the feet'; *accharasaṃbhavo* 'descent from a nymph'; *saccavādī* 'truthful'; *dhammadharo* 'versed in the law'; *saraṇāgamanaṃ* 'going for refuge'; *vedāgu* 'versed in the law'; *jaccandho* 'born blind'; *apabbajitasadiso* 'like one who has given up the world'; *tādiso* 'like him'; *mādiso* 'like me'; *thālīpakko* 'cooked in a pot.'

The order of the members which form such compounds may be inversed: *addhamāso* and *māsaddho* 'half a month'; *pitāmaho* 'a grandfather.'

Rājan, *sakhā* (*sakhi*), if employed as last members of a compound, exhibit all the forms known from the declension. As first member of a compound *rājan* has the base *rājă*; the only form allowed in the nom. case as last member is *rājā*: *rājabhayaṃ* 'fear from a king'; *Kosalarājā* 'king of Kosala.'

Sometimes stems not in use as simple words are employed as first members. This looks as if a declined stem has been used; but the dependency is not always such as to favour such an explanation, *e.g.*: *manasikāro* 'attention.'

II. Descriptive Compounds (*kammadhāraya*).

It is of course sometimes difficult to say whether the compound is *tappurusa* or *kammadhāraya.*

mahanto 'great' takes in composition the weak forms *mahā* and *mahat, santo* 'being, good, true,' the weak form *sat.*

Examples are: *nīluppalaṃ* 'blue lotus'; *sabbaseto* 'all white'; *piyamvado* 'speaking kindly'; *rajassalā* 'a menstruous woman'; *sappuriso* 'a good man'; *saddhammo* 'good doctrine'; *mahapphalo* 'very fruitful'; *mahāpuñño* 'great virtue'; *mahesi* 'great sage'; *hetuppabhavo* 'proceeding from a cause'; *kacchurakhasā* 'scab.'

The adverbial words which are most frequently and commonly used as prior members of compounds are: *a, an, ana* 'the negative particle'; *su* 'well'; *dus* 'badly'; *sa* 'with.' *e.g.*: *asaṅkhato* 'the unconditioned'; *anaṇo* 'free from debt'; *duppūro* 'difficult to fill'; *sucinno* 'well done'; *saseno* 'with an army'; *salajjo* 'ashamed.'

ku as former part of many compounds designates inferiority. It takes the forms: *kud, kad, ku, e.g.*: *kunnadī* 'an insignificant river'; *kadannaṃ* 'bad food'; *kudiṭṭhi* 'wrong view.'

Closely related to the preceding class are III. the Numeral Compounds (*digu*). The whole is made a neuter singular.

A sample of this sort of compound is *digu* 'itself worth two cows'; further *tidaṇḍaṃ* 'three staves'; *ticīvaraṃ* 'three robes'; *tīhaṃ* 'three days.'

IV. Adverbial Compounds (*abyayībhāva*).

They are also closely related to the Determinative compounds. They are formed in joining prepositions and adverbs to a noun, and are then used as abstracts, collectives, and simply adverbially: *yathārucim* 'according to one's pleasure'; but *yathārucito* 'as liked, pleasant'; *yathāmato* 'as if dead'; *sampahāro* 'wounding'; *sampajaññaṃ* 'consciousness'; *apacāro* 'approach.'

V. All the preceding compounds may be used adjectively, and are then called: *Bahubbīhi, e.g.*: *vītarāgo* 'free from passion'; but *puruso vītarāgo* 'a man free from passion, an arhat'; *pañcacakkhu* 'the five sorts of vision'; but as an epithet of the Buddha, *pañcacakkhu* 'man possessing the five sorts of vision'; *anupubbaṃ* 'regular succession'; but *anupubbo* 'regular, successive'; *anupubbo nirodho* 'successive destruction.'

In a few cases compounds are formed from words not usually put together, *e.g.* of adverbs.

vitatho 'false, unreal' = *vi* + *tatha*; *yathātatho* 'real, true' = *yathā* + *tathā*. *e.g.* of a phrase: *itihāso* 'tradition'; *itivuttaṃ* or *itivuttakaṃ* 'name of a book, a legend'; *ahamahamikaṃ* 'conceit of superiority' = *aham* + *aham*.

All these compounds were formed before Pāli became a literary dialect.

HANDBOOK OF PĀLI.

II. CHRESTOMATHY.

THE PARITTAṂ, BEING EXTRACTS FROM THE SUTTA PIṬAKAṂ.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ SAMBUDDHASSA.

Buddhaṃ saraṇaṃ gacchāmi.
Dhammaṃ saraṇaṃ gacchāmi.
Saṅghaṃ saraṇaṃ gacchāmi.
Dutiyaṃ pi Buddhaṃ saraṇaṃ gacchāmi.
Dutiyaṃ pi Dhammaṃ saraṇaṃ gacchāmi.
Dutiyaṃ pi Saṅghaṃ saraṇaṃ gacchāmi.
Tatiyaṃ pi Buddhaṃ saraṇaṃ gacchāmi.
Tatiyaṃ pi Dhammaṃ saraṇaṃ gacchāmi.
Tatiyaṃ pi Saṅghaṃ saraṇaṃ gacchāmi.

SARAṆAGAMANAṂ.

---

1) Pāṇātipātā veramaṇī sikkhāpadaṃ.
2) Adinnādānā veramaṇī sikkhāpadaṃ.
3) Abrahmacariyā veramaṇī sikkhāpadaṃ.
4) Musāvādā veramaṇī sikkhāpadaṃ.
5) Surā-meraya-majja-pamādaṭṭhānā veramanī sikkhāpadaṃ.
6) Vikālabhojanā veramaṇī sikkhāpadaṃ.
7) Nacca-gīta-vādita-visūkadassanā veramaṇī sikkhāpadaṃ.
8) Mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanaṭṭhānā veramaṇī sikkhāpadaṃ.

9) Uccāsayana-mahāsayanā veramaṇī sikkhāpadaṃ.
10) Jātarūpa-rajata-paṭiggahaṇā veramaṇī sikkhāpadaṃ.

DASASIKKHĀPADĀNI.

'Eka nāma kiṃ?' "Sabbe sattā āhāraṭṭhitikā."
'Dve nāma kiṃ?' "Nāmañca rūpañca."
'Tīṇi nāma kiṃ?' "Tisso vedanā."
'Cattāri nāma kiṃ?' "Cattāri ariyasaccāni."
'Pañca nāma kiṃ?' "Pañc' upādānakkhandhā."
'Cha nāma kiṃ?' "Cha ajjhattikāni āyatanāni."
'Satta nāma kiṃ?' "Satta bojjhaṅgā."
'Aṭṭha nāma kiṃ?' "Ariyo aṭṭhaṅgiko maggo."
'Nava nāma kiṃ?' "Nava sattāvāsā."
'Dasa nāma kiṃ?' "Dasah' aṅgehi samannāgato arahâti vuccatî ti."

SĀMAṆERAPAṆHAM.

Atthi imasmiṃ kāye: kesā, lomā, nakhā, dantā, taco, maṃsaṃ, nahāru, aṭṭhī, aṭṭhimiñjā, vakkaṃ, hadayaṃ, yakanaṃ, kilomakaṃ, pihakaṃ, papphāsaṃ, antaṃ, antaguṇaṃ, udariyaṃ, karīsaṃ, pittaṃ, semhaṃ, pubbo, lohitaṃ, sedo, medo, assu, vasā, khelo, siṅghāṇikā, lasikā, muttaṃ, matthake matthaluṅgan ti.

DVATTIṂSĀKĀRAṂ.

Paṭisaṅkhā yoniso cīvaraṃ paṭisevāmi yāvad eva sītassa paṭighātāya uṇhassa paṭighātāya ḍaṃsa-makasa-vātâtapa-sirimsapa-saṃphassānaṃ paṭighātāya yavad eva hiri-kopīna paṭicchādanatthaṃ. ‖1‖

Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi n'eva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsûparatiyā brahmacariyânuggahāya: iti purāṇañca vedanaṃ paṭisaṅkhāmi navañca

vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro câti. ||2||

Paṭisaṅkhā yoniso senāsanaṃ paṭisevāmi yāvadeva sītassa paṭighātāya uṇhassa paṭighātāya ḍaṃsamakasavatātapasiriṃsapasamphassānaṃ paṭighātāya yāvadeva utuparissāya vinodanaṃ paṭisallāṇārāmatthaṃ. ||3||

Paṭisaṅkhā yoniso gilānapaccaya-bhesajjaparikkhāraṃ paṭisevāmi yāvadeva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya abyāpajjhaparamātayâti. ||4||

PACCAVEKKHANĀ.

Evaṃ me sutaṃ: Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: 'bhikkhavo' ti 'bhadante' ti. Te bhikkhū Bhagavato paccassosuṃ. Bhagavā etad avoca:

"Dasa ime, bhikkhave, dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā.

Katame dasa?

1) Vevaṇṇiyamhi ajjhūpagato ti pabbajitena abhiṇham paccavekkhitabbaṃ.

2) Parāpaṭibaddhā me jīvikâ ti pabbajitena abhiṇham paccavekkhitabbaṃ.

3) Añño me ākappo karaṇīyo ti pabbajitena abhiṇham paccavekkhitabbaṃ.

4) Kacci nu kho me attasīlato na upavadatîti pabbajitena abhiṇham paccavekkhitabbaṃ.

5) Kacci nu kho maṃ anuvicca viññū sabrahmacārī sīlato na upavadantîti pabbajitena abhiṇham paccavekkhitabbaṃ.

6) Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo ti pabbajitena abhiṇham paccavekkhitabbaṃ.

7) Kammassa komhi kamma-dāyādo kamma-yoni kammabandhu kamma-paṭisaraṇo, yaṃ kammaṃ karissāmi kalyāṇaṃ vā pāpakaṃ vā tassa dāyādo bhavissamîti pabbajitena abhiṇham paccavekkhitabbaṃ.

8) Katham bhūtassa me rattindivā vītipatantîti pabbajitena abhiṇham paccavekkhitabbaṃ.

9) Kacci nu kho 'haṃ suññāgāre abhiramāmîti pabbajitena abhiṇham paccavekkhitabbaṃ.

10) Atthi nu kho me uttarimanussadhammā alamariyañāṇadassanaviseso adhigato so 'haṃ pacchime kāle sabbrahmacārī puṭṭho na maṅku bhavissāmîti pabbajitena abhiṇham paccavekkhitabbaṃ.

Ime kho bhikkhave dasa dhammā pabbajitena abhiṇham paccavekkhitabbā ti.

Idam avoca Bhagavā: attamānā te bhikkhū Bhagavato bhāsitam abhinandun ti.

DASADHAMMASUTTA.

Evaṃ me sutaṃ: Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāyā rattiyā abhikkantavaṇṇā kevalakappaṃ Jetavanaṃ obhāsetvā, yena Bhagavā ten' upasaṅkami upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devatā Bhagavantaṃ gāthāya ajjhabhāsi:

"Bahū devā manussā ca maṅgalāni acintayuṃ
Ākaṅkhamānā sotthānaṃ: brūhi maṅgalaṃ uttamaṃ." ||1||

'Asevanā ca bālānaṃ, paṇḍitānañca sevanā,
Pūjā ca pūjanīyānaṃ: etaṃ maṅgalaṃ uttamaṃ.' ||2||

'Patirūpa desavāso ca pubbe ca katapuññatā
Atta sammāpaṇidhi ca: etaṃ maṅgalaṃ uttamaṃ.' ||3||

'Bahusaccañca sippañca vinayo ca susikkhito,
Subhāsitā ca yā vācā: etaṃ maṅgalaṃ uttamaṃ.' ||4||

'Mātāpitu upaṭṭhānaṃ putta-dārassa saṅgaho
Anākulā ca kammantā: etaṃ maṅgalaṃ uttamaṃ.' ||5||

'Dānañca dhammacariyā ca ñātakānañca saṅgaho
Anavajjāni kammāni: etaṃ maṅgalaṃ uttamaṃ.' ||6||

'Ārati virati pāpā majjapāṇā ca saññamo
Appamādo ca dhammesu: etaṃ maṅgalaṃ uttamaṃ.' ||7||

'Gāravo ca nivāto ca santuṭṭhī ca kataññutā
Kālena dhamma-savaṇaṃ: etaṃ maṅgalaṃ uttamaṃ.' ||8||

'Khantī ca sovacassatā samaṇānañca dassanaṃ
Kālena dhamma-sākacchā: etaṃ maṅgalaṃ uttamaṃ.' ||9||

'Tapo ca brahmacariyā ca ariyasaccāna' dassanaṃ
Nibbāṇa-sacchikiriyā ca: etaṃ maṅgalaṃ uttamaṃ.' ||10||

'Phuṭṭhassa lokadhammehi cittaṃ yassa na kampati
Asokaṃ virajaṃ khemaṃ: etaṃ maṅgalaṃ uttamaṃ.' ||11||

'Etādisāni katvāna sabbattha-m-aparājitā
Sabbatha sotthiṃ gacchanti: tesaṃ maṅgalam utamaṃ
ti.' ||12||

MAHĀMANGALASUTTAṂ.

Yānîdha bhūtāni samāgatāni
bhummāni vā yāni va antalikkhe
sabb' evabhūtā sumanā bhavantu
atho pi sakkacca suṇantu bhāsitaṃ. ||1||

Tasmāhi bhūtā nisāmetha sabbe
mettaṃ karotha mānusiyā pajāya
divā ca ratto ca haranti ye baliṃ
tasmāhi ne rakkhattha appamattā. ||2||

Yaṃ kiñci vittaṃ idha vā huraṃ vā
saggesu vā yaṃ ratanaṃ paṇītaṃ
na no samaṃ atthi Tathāgatena
idaṃ pi buddhe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu. ||3||

Khayaṃ virāgaṃ amataṃ paṇītaṃ
Yad ajjhagā Sakyamuni samāhito
na tena dhammena sam' atthi kiñci.
idam pi dhamme ratanaṃ paṇītaṃ
etena saccena suvatthi hotu. ||4||

Yaṃ buddhaseṭṭho parivaṇṇayī sucim
samādhiṃ ānantarikañ ñam āhu
samādhinā tena samo na vijjati
idaṃ pi dhamme ratanaṃ paṇītaṃ
etena saccena suvatthi hotu. ||5||

Ye puggalā aṭṭha sataṃ pasatthā
cattāri etāni yugāni honti
te dakkhiṇeyyā Sugatassa sāvakā
etesu dinnāni mahapphalāni.
idaṃ pi saṇghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu. ||6||

Ye suppayuttā manasā daḷhena
nikkāmino Gotama-sāsanamhi
te pattipattā amataṃ vigayha
laddhā mudhā nibbutiṃ bhuñjamānā
idaṃ pi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu. ||7||

Yath' indakhīlo paṭhaviṃ sito siyā
catubbhi vātebhi asampakampiyo
tathûpamaṃ sappurisaṃ vadāmi
yo ariyasaccāni avecca passati
idaṃ pi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu. ||8||

Ye ariya-saccāni vibhāvayanti
gambhīra-paññena sudesitāni
kiñcâpi te honti bhusappamattā
na te bhavaṃ aṭṭhamaṃ ādiyanti
idam pi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu. ||9||

Sahāv' assa dassana-sampadāya
tay' assu dhammā jahitā bhavanti
sakkāyadiṭṭhi vicikicchitañca
sīlabbataṃ va pi yad atthi kiñci
catūh' apāyehi ca vippamutto

cha câbhiṭṭhānāni abhabbo katuṃ
idam pi saṅghe ratanaṃ paṇītaṃ.
etena saccena suvatthi hotu. ||10||

Kiñcāpi so kammaṃ karoti pāpakaṃ
kāyena vācā uda cetasā vā
abhabbo so tassa paṭicchādāya
abhabbatā diṭṭhapadassa vutto
idam pi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu. ||11||

Vanappagumbe yathā phussitagge
gimhāna-māse paṭhamasmiṃ gimhe
tathûpamaṃ dhammavaraṃ adesayī
nibbāṇagāmiṃ paramaṃ hitāya
idam pi buddhe ratanaṃ paṇitaṃ
etena saccena suvatthi hotu. ||12||

Varo varaññū varado varāharo
anuttaro dhammavaraṃ adesayī
idam pi buddhe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu. ||13||

Khīṇaṃ purāṇaṃ navaṃ n'atthi saṃbhavaṃ
virattacittā āyatike bhavasmiṃ
te khīṇa-bījā avirūḷhicchandā
nibbanti dhīrā yathâyaṃ padīpo
idaṃ pi saṅghe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu. || 14||

Yānîdha bhūtāni samāgatāni
bhummāni vā yāni va antalikkhe
Tathāgataṃ deva-manussa-pūjitaṃ
Buddhaṃ namassāma suvatthi hotu. ||15||

Yānîdha bhūtāni samāgatāni
bhummāni vā yāni va antalikkhe
Tathāgataṃ deva-manussa-pūjitaṃ
dhammaṃ namassāma suvatthi hotu. ||16||

Yānîdha bhūtāni samāgatāni
bhummāni vā yāni va antalikkhe
Tathāgataṃ devamanussa-pūjitaṃ
saṅghaṃ namassāma suvatthi hotu. ||17||

RATANASUTTAṂ.

Karanīyam atthakusalena
yan taṃ santaṃ padaṃ abhisamecca
Sakko uju ca sūju ca
suvaco c'assa mudu anatimānī. ||1||

Santussako ca subharo ca
appakicco ca sallahukavutti
santindriyo ca nipako ca
appagabbho ca kulesu ananugiddho. ||2||

Na ca khuddaṃ samācare kiñci
yena viññū pare upavadeyyuṃ
sukhino vā khemino hontu
sabbe sattā bhavantu sukhitattā. ||4||

Ye keci pāṇabhūt' atthi
tasā vā thāvarā vā anavasesā
dīghā vā ye mahantā vā
majjhimā rassakā aṇukā thūlā. ||4||

Diṭṭhā vā ye va adiṭṭhā
ye ca dūre vasanti avidūre
bhūtā vā sambhavesī vā
sabbe sattā bhavantu sukkhitattā. ||5||

Na paro paraṃ nikubbetha
nâtimaññetha katthaci naṃ kiñci
byārosanā paṭigha-saññā
nâññamaññasa dukkham iccheyya. ||6||

Mātā yathā niyam puttaṃ
āyusā ekaputtaṃ anurakkhe

evam pi sabbabhūtesu
mānasam bhāvaye aparimāṇaṃ. ||7||

Mettañca sabbalokasmiṃ
mānasam bhāvaye aparimāṇaṃ
uddhaṃ adho ca tiriyañca
asambādhaṃ averaṃ asapattaṃ. ||8||

Tiṭṭhaṃ caraṃ nisinno vā
sayāno vā yāvat' assa vigatamiddho
etaṃ satim adhiṭṭheyya
brahmam etaṃ vihāraṃ idha-m-āhu. ||9||

Ditthiñca anupagamma
sīlavā dassaṇena sampanno
kāmesu vineyya gedhaṃ
nahi jātu gabbhaseyyam punar etîti. ||10||

KARAṆĪYAMETTASUTTAṂ.

Evaṃ me sutaṃ: Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharàti Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Sāvatthiyaṃ aññataro bhikkhu ahinā daṭṭho kālaṅkato hoti. Atha kho sambahulā bhikkhū yena Bhagavā ten' upasaṅkamiṃsu upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantam nisīdiṃsu ekamantaṃ nisinnā kho te bhikkhū Bhagavantaṃ etad avocuṃ:

'Idha bhante, Sāvatthiyaṃ aññataro bhikkhu ahinā daṭṭho kālaṅkato ti.'

"Na ha nūna so, bhikkhave, bhikkhu imāni cattāri ahirājakulāni mettena cittena phari. Sace hi so bhikkhave bhikkhū cattāri ahirājakulāni mettena cittena phareyya: na hi so, bhikkhave, bhikkhu ahinā daṭṭho kālaṃ kareyya."

Katamāni cattāri ahirājakulāni? Virūpakkhaṃ ahirājakulaṃ, Erāpathaṃ ahirājakulaṃ Chabyāputtaṃ ahirājakulaṃ Kaṇhāgotamakaṃ ahirājakulaṃ.

Na ha nūna so, bhikkhave, bhikkhu imāni cattāri ahirājakulāni mettena cittena phari. Sace hi so, bhikkhave, bhikkhu

imāni cattāri ahirājakulāni mettena cittena phareyya, na hi so bhikkhave bhikkhu ahinā daṭṭho kālaṃ kareyya.

Anujānāmi, bhikkhave, imāni cattāri ahirājakulāni mettena cittena pharituṃ: attaguttiyā attarakkhāya attaparittāyâti.

Idam avoca Bhagavā. Idam vatvā Sugato athâparam etad avoca satthā:

Virūpakkhehi me mettaṃ, mettaṃ Erāpathehi me
Chabyāputtehi me mettaṃ, mettaṃ Kaṇhāgotamakehi ca. ‖1‖

Apādakehi me mettaṃ, mettaṃ dvipādakehi me
catuppadehi me mettaṃ mettaṃ bahuppadehi me. ‖2‖

Mā mam apādako hiṃsi, mā maṃ hiṃsi dvipādako
mā maṃ cattuppado hiṃsi mā maṃ hiṃsi bahuppado. ‖3‖

Sabbe sattā sabbe pāṇā sabbe bhūtā ca kevalā
sabbe bhadrāni passantu, mā kiñci pāpam āgamā ‖4‖

Appamāṇo buddho, appamāṇo dhammo, appamaṇo saṅgho; pamāṇavantāni siriṃsapāni ahivicchikā satapadi uṇṇanābhisarabū mūsikā.

Katā me rakkhā, katā me parittā, paṭikkamantu bhūtāni, so 'haṃ namo Bhagavato namo sattannam sammāsambuddhānaṃ.

KHANDHAPARITTAṂ.

Evaṃ me sutaṃ: Ekaṃ samayaṃ Bhagavā Sāvatthiyam viharati Jetavaṇe Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: "bhikkhavo" ti, "bhadante" ti. Te bhikkhū Bhagavato paccassosuṃ. Bhagavā etad avoca: "Mettāya, bhikkhave, cetovimuttiyā, āsevitāya, bhāvitāya, bahulīkatāya, yānikatāya, vatthukatāya, anuṭṭhitāya paricitāya susamāraddhāya ekadasânisaṃsā pāṭikaṅkhā.

Katame ekādasa?

1) Sukhaṃ supati.
2) sukhaṃ paṭibujjhati.
3) na pāpakaṃ supinaṃ passati.

4) manussānam piyo hoti.
5) amanussānam piyo hoti.
6) devatā rakkhanti.
7) nassa aggi vā visaṃ vā satthaṃ vā kamati.
8) tuvaṭaṃ cittaṃ samādhīyati.
9) mukhavaṇṇo vippasīdati.
10) asammūḷho kālaṃ karoti.
11) uttarim appaṭivijjhanto brahmalokûpago hotî ti.

Mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya: ime ekādasânisaṃsā pātikaṅkhā ti.

Idam avoca Bhagavā: attamanā te bhikkhū Bhagavato bhasitam abhinandunti.

METTASUTTAṂ.

Pahūta-bhakkho bhavati vippavuttho sakā gharā
bahū naṃ upajīvanti yo mittānam na dūbhati. ||1||

Yaṃ yaṃ janapadaṃ yāti nigāme rājadhāniyo
sabbattha pūjito hoti yo mittānaṃ na dūbhati. ||2||

Nâssa corā pasahanti nâtimaññeti khattiyo
sabbe amitte tarati yo mittānaṃ na dūbhati. ||3||

Akkuddho sagharaṃ eti sabhāya paṭinandito
ñātīnaṃ uttamo hoti yo mittānaṃ na dūbhati. ||4||

Sakkatvā sakkato hoti garu hoti sagāravo
vaṇṇa-kitti-bhato hoti yo mittānaṃ na dūbhati. ||5||

Pūjako labhate pūjaṃ vandako paṭivandanaṃ
yaso kittiñca pappoti yo mittānaṃ na dūbhati. ||6||

Aggi yathā pajjalati devatā va virocati
siriyā ajahito hoti yo mittānaṃ na dūbhati. ||7||

Gāvo tassa pajāyanti khette vuttaṃ virūhati
puttānaṃ phalam asnāti yo mittānaṃ na dūbhati. ||8||

Darīto pabbatāto vā rukkhāto patito naro
cuto patiṭṭhaṃ labhati yo mittānaṃ na dūbhati. ||9||

Virūḷhamūlasantānaṃ nigrodham iva māluto
amittā nâppasahanti yo mittānaṃ na dūbhatîti. ||10||

METTĀNISAṂSAṂ.

Udet' ayaṃ cakkhumā ekarājā
harissa-vaṇṇo paṭhavippabhāso,
taṃ taṃ namassāmi harissavaṇṇaṃ paṭhavippabhāsaṃ,
tay' ajja guttā viharemu divasaṃ. || 1 ||

Ye brāhmaṇā vedagū sabbadhamme
te me namo te ca maṃ pālayantu,
Nam' atthu buddhānaṃ, nam' atthu bodhiyā!
namo vimuttānaṃ, namo vimuttiyā! ||2||

Imaṃ so parittaṃ katvā, moro carati esanā.

Apet' ayaṃ cakkhumā ekarājā
harissavaṇṇo paṭhavippabhāso,
taṃ taṃ namassāmi harissavaṇṇaṃ paṭhavippabhāsaṃ
tay' ajja guttā viharemu rattiṃ. || 3 ||

Ye brāhmaṇā vedagū sabbadhamme
te me namo te ca maṃ pālayantu,
Nam' atthu buddhānaṃ, nam' atthu bodhiyā!
namo vimuttānaṃ, namo vimuttiyā! ||4||

Imaṃ so parittaṃ katvā, moro vāsaṃ akappayîti.

MORAPARITTAṂ.

Evaṃ me sutaṃ: Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati, Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Candimā devaputto Rāhunā asurindena gahīto hoti. Atha kho Candimā devaputto Bhagavantaṃ anussaramano tāyaṃ velāyaṃ imaṃ gāthaṃ abhāsi:

'Namo te Buddha-vīr' atthu!
vippamutto 'si sabbadhi
sambādha-paṭipanno 'smi
tassa me saraṇaṃ bhavâti.' ||1||

Atha kho Bhagavā Candimaṃ devaputtaṃ ārabbha Rāhuṃ asurindaṃ gāthāya ajjhabhāsi.

"Tathāgataṃ arahantaṃ
Candimā saraṇaṃ gato
Rāhu! Candaṃ pamuñcassu
Buddhā lokânukampakâti." ||2||

Atha kho Rāhu asurindo Candimaṃ devaputtaṃ muñcitvā taramānarūpo yena Vepacitti asurindo ten' upasaṅkami upasaṅkamitvā saṃviggo lomahaṭṭhajāto ekamantaṃ aṭṭhasi ekamantaṃ ṭhitaṃ kho Rāhuṃ asurindaṃ Vepacitti asurindo gāthāya ajjhabhāsi:

"Kin nu santaramāno 'va
Rāhu! Candam pamuñcasi
samviggarūpo agamma
kin nu bhīto 'va tiṭṭhasîti." ||3||

'Sattadhā me phale muddhā
jīvanto na sukhaṃ labhe.
Buddhagāthâbhigīto 'mhi
no ce muñceyya Candiman ti. ||4||

CANDAPARITTA..

Evaṃ me sutaṃ: Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Suriyo devaputto Rāhunā asurindena gahīto hoti.

Atha kho Suriyo devaputto Bhagavantaṃ anussaramāno tāyaṃ velāyaṃ imaṃ gāthaṃ abhāsi:

'Namo te buddha vīr' atthu!
vippamutto 'si sabbadhi
sambādhapaṭipanno 'smi
tassa me saraṇam bhavâti.' ||1||

Atha kho Bhagavā Suriyaṃ devaputtaṃ ārabbha Rāhuṃ asurindaṃ gāthāya ajjhabhāsi:

"Tathāgataṃ arahantaṃ
Suriyo saraṇaṃ gato
Rāhu! Suriyaṃ pamuñcassu
Buddhā lokânukampakâti." ||2||

"Yo andhakāre tamasī pabhaṅkaro
verocano maṇḍalī uggatejo
mā Rāhu gilī caraṃ antalikkhe
pajaṃ mama Rāhu pamuñca Suriyan ti." ||3||

Atha kho Rāhu asurindo Suriyaṃ devaputtaṃ —pe—

'Sattadhā me phale muddhā
jīvanto na sukhaṃ labhe
Buddhāgāthâbhigito 'mhi:
no ce muñceyya Suriyan ti.' ||4||

SURIYAPARITTAṂ.

Evaṃ me sutaṃ. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi "bhikkhavo" ti, "bhadante" ti. te bhikkhū Bhagavato paccassosuṃ. Bhagavā etad avoca: ||1||

"Bhūtapubbaṃ, bhikkhave, devâsura-saṅgāmo samupabbūḷho ahosi. Atha kho, bhikkhave, Sakko devānam indo deve Tāvatiṃse āmantesi:

"Sace, mārisā, devānaṃ saṅgāmagatānaṃ uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā mam eva tasmiṃ samaye dhajaggaṃ ullokeyyātha. Mamam hi vo dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyassati. ||2||

No ce me dhajaggaṃ ullokeyyātha, atha kho Pajāpatissa devarājassa dhajaggaṃ ullokeyyātha. Pajāpatissa hi vo devarājassa dhajaggaṃ ullokayataṃ; yam bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyissati. ||3||

No ce Pajāpatissa devarājassa dhajaggaṃ ullokeyyātha, atha Varuṇassa devarājassa dhajaggaṃ ullokeyyātha. Varuṇassa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyissati. ||4||

No ce Varuṇassa devarājassa dhajaggaṃ ullokeyyātha, atha Īsānassa devarājassa dhajaggaṃ ullokeyyātha. Īsanassa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyissati. ||5||

Taṃ kho pana bhikkhave Sakkassa vā devānaṃ indassa dhajaggaṃ ullokayataṃ : Pajāpatissa vā devānaṃ rājassa dhajaggaṃ ullokayataṃ: Varuṇassa vā devarājassa dhajaggaṃ ullokayataṃ: Īsānassa vā devarājassa dhajaggaṃ ullokayataṃ: yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyetha pi no pahīyetha. ||6||

Taṃ kissa hetu?

"Sakko, bhikkhave, devānam indo avītarāgo avītadoso avītamoho bhīrucchambhi uttrāsi phalāyîti." ||7||

Ahañca kho bhikkhave evaṃ vadāmi : "Sace tumhākam, bhikkhave, araññagatānaṃ vā rukkhamūlagatānaṃ vā suññāgāragatānaṃ vā uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā maṃ eva tasmiṃ samaye anussareyyātha:

Iti pi so Bhagavā arahaṃ sammā-sambuddho vijja-caraṇasampanno sugato lokavidū anuttaro purisadamma-sārathi satthā devamanussānaṃ buddho Bhagavā ti. ||8||

Mamaṃ hi vo bhikkhave anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso pahīyissati.

No ce maṃ anussareyyātha atha dhammaṃ anussareyyātha: Svākkhāto Bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññuhîti. Dhammaṃ hi vo bhikkhave anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyissati. ||9||

No ce dhammaṃ anussareyyātha atha saṅghaṃ anussareyyātha. Supaṭipanno Bhagavato sāvakasaṅgho, ujupaṭipanno Bhagavato sāvakasaṅgho, ñāyapaṭipanno Bhagavato sāvakasaṅgho, sāmīcipaṭipanno Bhagavato sāvakasaṅgho; yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā esa sāva-

kasaṅgho: āhuneyyo pāhuṇeyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puñña-khettaṃ lokassâti.

Saṅghaṃ hi vo bhikkhave anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so pahīyissati. ||10||

Taṃ kissa hetu?

Tathāgato hi, bhikkhave, arahaṃ sammāsambuddho vītarāgo vītadoso vītamoho abhīru acchambhi anutrasi aphalāyîti. ||11||

Idam avoca Bhagavā idaṃ vatvāna Sugato athâparam etad avoca satthā:

"Araññe rukkhā mūlevā suññagārevā bhikkhavo
anussaretha sambuddhaṃ bhayaṃ tumhākaṃ no siyā." ||1||

"No ce Buddhaṃ sareyyātha lokajetthaṃ narāsabhaṃ:
atha dhammaṃ sareyyātha niyyānikaṃ sudesitaṃ." ||2||

"No ce Dhammaṃ sareyyātha niyyānikaṃ sudesitaṃ
atha saṅghaṃ sareyyātha puññakkhettaṃ anuttaraṃ." ||3||

"Evaṃ Buddhaṃ sarantānaṃ dhammaṃ saṅghañca bhikkhavo
bhayaṃ vā chambhitattaṃ vā lomahamso na hessatîti." ||4||

DHAJAGGA PARITTAṂ.

Evaṃ me sutaṃ: Ekaṃ samayaṃ Bhagavā Rājagahe viharati Veḷuvaṇe Kalandakanivāpe. Tena kho pana samayena āyasmā Mahākassapo pipphaliguhāyaṃ viharati, ābādhiko dukkhito bāḷhagilāno. Atha kho Bhagavā sāyaṇhasamayaṃ patisallāṇā vuṭṭhito, yen' āyasmā Mahākassapo ten' upasaṅkami upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho Bhagavā āyasmantaṃ Makākassapaṃ etad avoca:

"Kacci te Kassapa khamanīyaṃ, kacci yāpanīyaṃ, kacci dukkhāvedanā paṭikkamanti no abhikkamanti. Paṭikkamo 'sānaṃ paññāya ti no abhikkamo" ti.

'Na me, bhante, khamanīyaṃ na yāpanīyaṃ bāḷhā me dukkhāvedanā abhikkamanti no paṭikkamanti. Abhikkamo 'sānaṃ paññāyati no paṭikkamo ti.

"Satt' ime, Kassapa, bojjhaṅgā mayā sammād-akkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbāṇāya saṃvattanti.

1) Satisambojjhaṅgo kho, Kassapa, mayā sammād-akkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbāṇāya saṃvattati.

2) Dhammavicayasambojjhaṅgo — pe — nibbāṇāya saṃvattati.

3) Viriyasambojjhaṅgo — pe — nibbāṇāya saṃvattati.

4) Pītisambojjhaṅgo — pe — nibbāṇāya saṃvattati.

5) Passaddhisambojjhaṅgo — pe — nibbāṇāya saṃvattati.

6) Samādhisambojjhaṅgo — pe — nibbāṇāya saṃvattati.

7) Upekhāsambojjhaṅgo — pe — nibbāṇāya samvattati.

Ime kho Kassapa satta bojjhaṅgā mayā sammādakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbāṇāya saṃvattantîti.

'Taggha, Bhagava, bojjhaṅgā, taggha, Sugata, bojjhaṅgā ti.'

Idam avoca Bhagavā:—attamano āyasmā Mahākassapo Bhagavato bhāsitaṃ abhinandi.

Vuṭṭhāhi câyasmā Mahākassapo tamhā ābādhā tatha pahīno câyasmato Mahākassapassa so ābādho ahosîti.

MAHAKASSAPATTHERABOJJHAṄGAṂ.

The *Mahāmoggallānatthera bojjhaṅgaṃ* and the *Mahācundatthera bojjhaṅgaṃ* agree with the preceding sutta in all but the name.

Evaṃ me sutaṃ: Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Girimānando ābādhiko hoti dukkhito bāḷhagilāno. Atha kho āyasmā Ānando yena Bhagavā ten' upasaṃkami upasaṃkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi ekamantaṃ nisinno kho āyasmā Ānando Bhagavantaṃ etad avoca:

Āyasmā, bhante, Girimānando ābādhiko dukkhito bāḷhagilāno. Sādhu bhante Bhagavā; yen' āyasmā Girimānando ten' upasaṅkamatu anukampaṃ upādāyâti.

Sace kho tvaṃ Ānanda Girimānandassa bhikkhuno upasaṅkamitvā dasa saññā bhāseyyāsi. Ṭhānaṃ kho pan' etaṃ vijjati yaṃ Girimānandassa bhikkhuno dasa saññā sutvā so ābādho ṭhānaso paṭippassambheyya.

Katame dasa saññā?

"Aniccasaññā, anattasaññā, asubhasaññā, ādīnavasaññā, pahānasaññā, virāgasaññā, nirodhasaññā, sabbaloke anabhirati saññā, sabbasaṅkhāresu aniccasaññā, ānāpānasati."

Katamā ca Ānanda aniccasaññā?

"Idh' Ânanda bhikkhu, araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati:—

Rūpaṃ aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccan ti. Iti imesu pañcas' upādānakkhandhesu aniccânupassī viharati. Ayam vuccat' Ānanda aniccasaññā. ||1||

Katamā ca Ānanda anattasaññā?

Idh' Ānanda —pe— paṭisañcikkhati:—

Cakkhuṃ anattā, rūpaṃ anattā, sotaṃ anattā, jivhā anattā, rasā anattā, kāyo anattā, phoṭṭhabbā anattā, mano anattā, dhammā anattā ti.

Iti ime chasu ajjhattika-bāhiresu āyatanesu anattânupassī viharati. Ayaṃ vuccat' Ānanda anattasaññā. ||2||

Katamā ca Ānanda asubhasaññā? Idh' Ānanda bhikkhu imam eva kāyaṃ uddhaṃ pādatalā, adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati.

Atthi imasmiṃ kāye: kesā —pe— matthaluṅgan ti. (See page 82).

Iti imasmiṃ kāye asubhânupassī viharati. Ayaṃ vuccat' Ānanda asubhasaññā. ||3||

Katamā ca Ānanda ādīnavasañña? Idh' Ānanda —pe— paṭisañcikkhati.

Bahu dukkho kho ayaṃ kāyo, bahu ādīnavo iti imasmiṃ kāye vividhā ābādhā uppajjanti seyyathîdaṃ:—

Cakkhurogo, sotarogo, ghānarogo, jivhārogo, kāyarogo, sīsarogo, kaṇṇarogo, mukharogo, dantarogo, kāso, sāso, pināso, ḍāho, jaro, kucchirogo, mucchā, pakkhandikā, sūlo, visūcikā, kuṭṭhaṃ, gaṇḍo, kilāso, soso, apamāro, daddu, kaṇḍu, kacchura-khasā, vitacchikā, lohitaṃ, pittaṃ, madhumeho, aṃsā, piḷakā, bhagandalā, pitta-samuṭṭhānā-ābādhā, semha-samuṭṭhānā-ābādhā, vāta-samuṭṭhānā-ābādhā, sannipātikā-ābādhā, utu-pariṇāmajā-ābādhā, visama-parihārajā-ābādhā, opākā-ābādhā, kammavipākā-ābādhā, sītaṃ, uṇhaṃ, jighacchā, pipāsā, uccāro, passāvo.

Iti imasmiṃ kāye ādīnavânupassī viharati. Ayam vuccat' Ānanda, ādīnavasaññā. ||4||

Katamā ca Ānanda pahānasaññā? Idh' Ānanda bhikkhu uppannaṃ kāma-vitakkaṃ nâdhivāseti pajahati, vinodeti byantikaroti anabhāvaṃ gameti.

Uppannaṃ byāpādavitakkam nâdhivāseti pajahati vinodeti byantikaroti anabhāvaṃ gameti.

Uppannaṃ vihiṃsāvitakkaṃ nâdhivāseti pajahati vinodeti byantikaroti anabhāvaṃ gameti.

Uppannaṃ uppanne pāpake akusale dhamme nâdhivāseti pajahati vinodeti byantikaroti anabhāvaṃ gameti.

Ayaṃ vuccat' Ānanda pahānasaññā. ||5||

Katamā c' Ānanda virāgasaññā?

Idh' Ānanda bhikku — pe — paṭisañcikkhati.

Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṅkhārasamatho sabbûpadhi paṭinissago taṇhakkhayo virāgo nibbāṇan ti.

Ayaṃ vuccat' Ānanda virāgasaññā. ||6||

Katamā ca Ānanda nirodhasaññā?

Idh' Ānanda bhikkhu — pe — paṭisañcikkhati:

Etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbasaṇkhārasamatho sabbûpadhi paṭinissaggo taṇhakkhayo nirodho nibbāṇan ti.

Ayaṃ vuccat' Ānanda nirodhasaññā. ||7||

Katamā c' Ānanda sabbaloke anabhiratisaññā?

Idh' Ānanda bhikkhu ye loke upāyupādānā cetaso adhiṭṭhānâbhinivesânusayā te pajahanto viramati na upadiyanto. Ayaṃ vuccat' Ānanda sabba loke anabhirati saññā. ||8||

Katamā c' Ānanda sabbasaṅkhāresu aniccasaññā?

Idh' Ānanda bhikkhu sabbasaṅkhāresu aṭṭhiyati harāyati jigucchati. Ayaṃ vuccat' Ānanda sabbasaṅkhāresu aniccasañña. ||9||

Katamā c' Ānanda ānāpānasati?

Idh' Ānanda bhikkhu araññagato vā rukkhamūlagato vā suññagāragato vā nīsīdati pallaṅkaṃ ābhujitvā ujuṃ kayaṃ paṇidhāya parimukkhaṃ satiṃ upaṭṭhapetvā so sato vā assasati sato passasati:

Dīghaṃ vā assasanto dīghaṃ assasāmîti pajānāti.
Dīghaṃ vā passanto dīghaṃ passasāmîti pajāṇāti.

Rassaṃ vā assasanto rassaṃ assasāmîti pajānāti.
Rassaṃ vā passasanto rassaṃ passasāmîti pajānāti.

Sabbakāyaṃ paṭisaṃvedī assasissāmîti sikkhati.
Sabbakāyaṃ paṭisamvedī passasissāmîti sikkhati.

Passambhayaṃ kāyasaṅkhāraṃ assasissāmîti sikkhati.
Passambhayaṃ kāyasaṅkhāraṃ passasissāmîti sikkhati.

Pīti-paṭisaṃvedī assasissāmîti sikkhati.
Pīti-paṭisaṃvedī passasissāmîti sikkhati.

Sukha-paṭisaṃvedī assasissāmîti sikkhati.
Sukha-paṭisaṃvedī passasissāmîti sikkhati.

Citta-saṅkhāra-paṭisaṃvedī assasissāmîti sikkhati.
Citta-saṅkhāra-paṭisaṃvedī passasissāmîti sikkhati.

Passaṃbhayaṃ cittasaṅkhāraṃ assasissāmîti sikkhati.
Passambhayaṃ cittasaṅkhāraṃ passasissāmîti sikkhati.

Citta-paṭisaṃvedī assasissāmîti sikkhati.
Citta-paṭisaṃvedī passasissāmîti sikkhati.

Abhippamodayaṃ cittaṃ assasissāmîti sikkhati.
Abhippamodayaṃ cittaṃ passasissāmîti sikkhati.

Samādāyaṃ cittaṃ assasissāmîti sikkhati.
Samādāyaṃ cittaṃ passasissāmîti sikkhati.

Vimocayaṃ eittaṃ assasissāmîti sikkhati.
Vimocayaṃ cittaṃ passasissāmîti sikkhati.

Aniccânupassī assasissāmîti sikkhati.
Aniccânupassī passasissāmîti sikkhati.

Virāgânupassī assasissāmîti sikkhati.
Virāgânupassī passasissāmîti sikkhati.

Nirodhânupassī assasissāmîti sikkhati.
Nirodhânupassī passasissāmîti sikkhati.

Paṭinissaggânupassī assasissāmîti sikkhati.
Paṭinissaggânupassī passasissāmîti sikkhati.—

Ayaṃ vuccat' Ānanda ānāpānāsati. ||10||

Sace kho tvaṃ Ānanda Girimānandassa bhikkhum imā dasa saññā sutvā so ābādho ṭhānaso paṭippassambheyyâti.

Atha kho āyasmā Ānando Bhagavato santike imā dasa saññā uggahetvā: yen' āyasmā Girimānando ten' upasaṅkami upasaṅkamitvā āyasmato Girimānandassa imā dasa saññā abhāsi.

Atha kho āyasmato Girimānadassa imā dasa saññā sutvā so ābādho ṭhanaso paṭippassambhi.

Vuṭṭhāhi câyasmā Girimānando tamhā ābādhā tathā pahīno ca panâyasmato Girimānandassa so ābādho ahosîti.

GIRIMĀNANDASUTTAṂ.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.

Evaṃ me sutaṃ: Ekaṃ samayaṃ Bhagavā Rājagahe viharati Gijjhakūṭe pabbate. Atha kho cattāro mahārājā mahatiyā ca Yakkha-senāya mahatiyā ca Gandhabba-senāya mahatiyā ca Kumbhaṇḍa-senāya mahatiyā ca Nāga-senāya catuddisaṃ rakkhaṃ ṭhapetvā catuddisaṃ gumbaṃ thapetvā catuddisaṃ āvaraṇaṃ ṭhapetvā abhikkantāya rattiyā abhik-

kantavaṇṇā kevalakappaṃ Gijjhakūṭaṃ obhāsetvā: yena Bhagavā ten' upasaṅkamiṃsu: upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. ||1||

Te pi kho Yakkhā app' ekacce Bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu; app' ekacce yena Bhagavatā saddhiṃ sammodiṃsu sammodanīyaṃ kathaṃ sārānīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu; app' ekacce yena Bhagavā ten' añjalim paṇāmetvā ekamantaṃ nisīdiṃsu; app' ekacce nāma gottaṃ sāvetvā ekamantaṃ nisīdiṃsu; app' ekacce tuṇhībhūtā ekamantaṃ nisīdiṃsu. ||2||

Ekamantaṃ nisinno kho Vessavaṇṇo mahārājā Bhagavantaṃ etad avoca:—

Santi hi, bhante, uḷārā Yakkhā Bhagavato appasannā: santi hi, bhante, uḷārā Yakkhā Bhagavato pasannā: santi hi, bhante, majjhimā Yakkhā appasannā: santi hi, bhante, majjhimā Yakkhā pasannā: santi hi, bhante, nīcā Yakkhā Bhagavato appasannā: santi hi, bhante, nīcā Yakkhā Bhagavato pasannā. ||3||

Yebhuyyena kho pana bhante Yakkhā appasannā yeva Bhagavato tam kissa hetu?

"Bhagavā hi, bhante, pāṇātipātā veramaṇīyā dhammaṃ deseti; adinnādāna veramaṇīyā dhammaṃ deseti; kāmesu micchācārā veramaṇīyā dhammaṃ deseti; musāvādā veramaṇīyā dhammaṃ deseti; surāmerayamajja-pamādaṭṭhānā veramaṇīyā dhammaṃ deseti." ||4||

"Yebhuyyena kho pana, bhante, Yakkhā appaṭiviratā yeva pāṇātipātā, appaṭiviratā adinnādānā, appaṭiviratā kāmesu micchācārā, appaṭiviratā musāvādā, appaṭiviratā surāmerayamajjapamādaṭṭhānā, tesaṃ taṃ hoti appiyaṃ amanāpaṃ." ||5||

"Santi hi bhante Bhagavato sāvakā araññe vanapanthāni panthāni senāsanāni paṭisevanti appasaddāni appanigghosāni vijanavātāni manussa-rahaseyyakāni paṭisallaṇa-sāruppani:

Tattha santi uḷārā Yakkhā nivāsino, ye imasmiṃ Bhagavato pāvacane appasannā. Tesam pasādāya uggaṇhātu, bhante, Bhagavā Āṭānāṭiyaṃ rakkhaṃ bhikkhūnaṃ, bhikkhunīnam, upāsakānaṃ upāsikānaṃ guttiyā rakkhāya avihiṃsāya phāsuvihārāyâti." Adhivāsesi Bhagavā tuṇhībhāvena. Atha

kho Vessavaṇo mahārājā Bhagavato adhivāsanaṃ viditvā tāyaṃ velāyaṃ imaṃ Āṭānaṭiyaṃ rakkhaṃ abhāsi: ||6||

Vipassissa nam' atthu cakkhumantassa sirīmato!
Sikkhissa pi nam' atthu sabba-bhūtânukampino! ||1||

Vessabhussa nam' atthu nahātakassa tapassino!
Nam' atthu Kakusandhassa Māra-senā-pamaddino! ||2||

Koṇāgamaṇassa nam' atthu brāhmaṇassa vusīmato!
Kassapassa nam' atthu vippamuttassa sabbadhe! ||3||

Aṅgīrasassa nam' atthu Sakyaputtassa sirīmato!
Yo imaṃ dhammaṃ adesesi sabba-dukkha pan udānaṃ! ||4||

Ye câpi nibbutā loke yathābhūtaṃ vipassisuṃ
Te janā apisunā ca mahantā vītasāradā
Hitaṃ devamanussānaṃ yaṃ namassanti Gotamaṃ
Vijjācaraṇa-sampannaṃ mahantaṃ vītasāradaṃ. ||5||

Yato uggacchati suriyo ādicco maṇḍalī mahā,
Yassa c'uggacchamānassa samvarī pi nirujjhati,
Yassa c'uggate suriye divaso ti pavuccati. ||6||

Rahado pi tattha gambhīro samuddo saritodako
Evaṃ taṃ tattha jānanti samuddo saritodako
Ito sa purimā disā iti naṃ ācikkhati jano. ||7||

Yaṃ disaṃ abhipāleti mahārājā yassasī so
Gandhabbānaṃ adhipāti Dhataraṭṭho iti nāmaso
Ramuti naccagītehi Gandhabbehi purakkhato. ||8||

Puttā pi tassa bahavo eka nāmā ti me sutaṃ
Asītim dasa eko ca Indanāmā mahabbalā. ||9||

Te ca pi Buddhaṃ disvāna Buddhaṃ ādiccabandhunaṃ
Dūrato va namassanti mahantaṃ vītasāradaṃ. ||10||

Namo te purisâjaññā! namo te puris' uttama!
Kusalena samekkhesi amanussā pi taṃ vandanti!
Sutaṃ n'etaṃ abhiṇhaso tasmā evaṃ vademase. ||11||

Jinaṃ vandatha Gotamaṃ! jinaṃ vandāma Gotamaṃ,
Vijjācaraṇasampannaṃ Buddhaṃ vandāma Gotamaṃ! ||12||

Yena Petā pavuccanti pisunā piṭṭhimaṃsikā
Pāṇātipātino luddā corā nekatikā janā. ||13||

Ito sā dakkhiṇā disā iti naṃ ācikkhati jano
Yaṃ disaṃ abhipāleti mahārājā yasassīso
Kumbhaṇḍāṇaṃ adhipati Viruḷho iti nāma so
Ramati naccagītehi Kumbhaṇḍehi pur' akkhāto. ||14||

Puttā pi tassa bahavo eka nāmā ti me sutaṃ
Asītiṃ dasa eko ca Indanāmā mahabbalā ||15||

Te ca pi Buddhaṃ disvāna Buddhaṃ ādicca bandhunaṃ
Dūrato va namassanti mahantaṃ vītasāradaṃ. ||16||

Namo te purisājañña! namo te puris' uttama!
Kusalena samekkhasi amanussā pi taṃ vandanti!
Sutaṃ n' etaṃ abhiṇhaso tasmā evaṃ vandemase. ||17||

Jinaṃ vandatha Gotamaṃ, jinaṃ vandama Gotamaṃ,
Vijjācaraṇasampannaṃ Buddhaṃ vandama Gotamaṃ! ||18||

Yatha c' uggacchati suriyo ādicco maṇḍalī mahā
Yassa c' uggacchamānassa divaso pi nirujjhati
Yassa coggate suriye saṃvarîti pavuccati
Rahado pi tattha gambhīro samuddo saritodako
Evaṃ taṃ tattha jānanti samuddo saritodako. ||19||

Ito sā pacchimā disā iti naṃ ācikkhati jano
Yaṃ disaṃ abhipāleti mahārājā yasassī so
Nāgānaṃ ca adhipati Virūpakkho iti nāmaso
Ramati naccagītehi Nāgehi purâkkhato. ||20||

Puttā pi tassa bahavo eka nāmā ti me sutaṃ
Asītiṃ dasa eko ca Indanāmā mahabbalā. ||21||

Te câpi Buddhaṃ disvāna Buddhaṃ ādiccabandhunaṃ
Dūrato va namassanti mahantaṃ vītasāradaṃ. ||22||

Namo te purisājañña, namo te puris' uttama
Kusalena samekkhasi amanussā pi taṃ vandanti
Sutaṃ n'etaṃ abhiṇhaso tasmā evaṃ vandemase! ||23||

Jinaṃ vandatha Gotamaṃ! jinaṃ vandāma Gotamaṃ
Vijjācaraṇasampannaṃ Buddhaṃ vandāma Gotamaṃ!
Yena Uttara-kurūrammā Mahāmerū Sudassano
Manussā tattha jāyanti amamā apariggahā. ||24||

Na te bījaṃ pavapanti na pi nīyanti naṅgalā
Akaṭṭha-pākimaṃ sāliṃ paribhuñjanti mānussā. ||25||

Akaṇaṃ athusaṃ suddhaṃ sugandhaṃ taṇḍulapphalaṃ
Tuṇḍīkīre pacitvāna tato bhuñjanti bhojanaṃ. ||26||

Gāviṃ ekakhuraṃ katvā anuyanti diso disaṃ
Pasuṃ ekakhuraṃ katvā anuyanti diso disaṃ
Itthi vā vāhanaṃ katvā anuyanti diso disaṃ
Purisavāhanaṃ katvā anuyanti diso disaṃ
Kumārīvāhanaṃ katvā anuyanti disa disaṃ
Kumāravāhanaṃ katvā anuyanti diso disaṃ. ||27||

Te yāne abhirūhitvā sabbādisā anupariyanti pacārā tassa rājino
Hatthi-yānaṃ assa-yānaṃ dibba-yānaṃ upaṭṭhitaṃ
Pāsādā sivikā c' eva mahārajassa yassasī so
Tassa ca nagarā āhu antalikkhe sumāpitā
Āṭānāṭa Kusināṭā Parakusināṭā Nāṭapuriyā Parakusitanāṭā. ||28||

Uttarena Kupīvanto Janoghaṃ aparena ca
Navanavatiyo Ambara-ambaravatiyo Ālakamandā nāma rājadhānī. ||29||

Kuverassa kho pana, mārisa, mahārajassa Visānā nāma rājadhānī
Tasmā Kuvero mahārājā Vessavaṇo ti pavuccati. ||30||

Paccessanto pakāsenti Tatolā Tattalā Tatotalā
Ojasi Tejasi Tatojasi Sārorājā Ariṭṭho Nemi
Rahado pi tattha Dharaṇī nāma yato meghā pavassanti
Vassā yato patāyanti sabbâpi tattha Bhagalavatī nāma
Yattha Yakkhā payirupāsanti. ||31||

Tattha niccaphalā rukkhā nāmā dijagaṇâyutā
Mayura-koñcābhi rudā-kokilādīhi vaggūbhi
Jīvam-jīvaka sadd' ettha, atho oṭṭhāva-cittakā
Kukutthakā kulīrakā vane pokkharasātakā. ||32||

Sukasālika-sadd' ettha, daṇḍamāṇavakāni ca
Sobhati sabbakālaṃ sa Kuvera-nalinī sadā. ||33||

Ito sā uttarā disā iti naṃ ācikkhati jano,
Yaṃ disaṃ abhipāleti mahārājā yasassī so
Yakkhānaṃ adhipati Kuvero iti nāmaso
Ramati nacca-gītehi Yakkhehi pur' akkhāto. ||34||

Puttā pi tassa bahavo eka nāmā ti me sutaṃ
Asītiṃ dasa eko ca Inda nāmā mahabbalā. ||35||

Te câpi Buddhaṃ disvāna Buddhaṃ ādicca bandhunaṃ
Dūrato va namassanti mahantaṃ vītasāradaṃ. ||36||

Namo te puris' ājañña, namo te puris' uttama
Kusalena samekkhasi amanussa pi taṃ vandanti
Sutaṃ n' etaṃ abhiṇhaso: tasmā evaṃ vandemase! ||37||

Jinaṃ vandatha Gotamaṃ! Jinaṃ vandāma Gotamaṃ!
Vijjācaraṇa-sampannaṃ Buddhaṃ vandāma Gotamaṃ! ||38||

Ayaṃ kho sā, mārisa, Aṭāṇātiyā rakkhā, bhikkhunaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ guttiyā, rakkhāya, avihiṃsāya, phāsu vihārāyâ ti. ||7||

Yassa kassaci, mārisa, bhikkhussa vā bhikkhuniyā vā upāsakassa vā upāsikāya vâ: ayaṃ Āṭanaṭiyā rakkhā suggahitā bhavissati samattā pariyāputā tañce amanusso Yakkho vā Yakkhiṇī vā Yakkhapotako vā Yakkhapotikā vā Yakkhamahāmatto vā Yakkhapārisajjo vā Yakkhapacāro vā ||8||

Gandhabbo vā Gandhabbī vā —pe— ||9||

Kumbhaṇḍo vā Kumbhaṇḍī vā —pe— ||10||

Nāgo vā Nāginī vā —pe— ||11||

paduṭṭhacitto gacchantaṃ vā anugaccheyya ṭhitaṃ vā upatiṭṭheyya, nisinnaṃ vā upanisīdeyya, nipannaṃ vā upanipajjeyya. ||12||

Naṃ eso, mārisa, amanusso labheyya gāmesu vā nigamesu vā sakkāraṃ vā garukāraṃ vā.

Naṃ eso, mārisa, amanusso labheyya Ālakamandāya rājadhāniyā vatthuṃ vā vāsaṃ vā.

Naṃ eso, mārisa, amanusso labheyya Yakkhānam samitiṃ gantuṃ. ||13||

Api ssu naṃ, mārisa, amanussā anavayham pi naṃ kareyyuṃ avivayhaṃ. Api ssu naṃ, mārisa, amanussā aṭṭāhi

pi paripuṇṇāhi paribhāsāhi paribhāseyyuṃ. Api ssu naṃ, mārisa, amanussā rittam pi pattaṃ sīse nikkujjeyyuṃ Api ssu naṃ, mārisa, amanussā sattadhā pi assa muddhaṃ phāleyyuṃ. ||14||

Santi hi, mārisa, amanussā, caṇḍā, ruddā, rabhasā, te n' eva mahārājānaṃ ādiyanti; na mahārājānaṃ purisakānaṃ ādiyanti; na mahārājānaṃ purisakānaṃ purisakānaṃ ādiyanti. Te kho te, mārisa, amanussā mahārājānaṃ avaruddhā nāma vuccanti, seyyathāpi mārisa, ||15||

"rañño Māgadhassa vijite corā: te n' eva rañño Māgadhassa ādiyanti; na rañño Māgadhassa purisakānaṃ ādiyanti; na rañño Māgadhassa purisakānaṃ ādiyanti. Te kho te, mārisa, mahācorā pi rañño Māgadhassa avaruddhā nāma vuccanti. Evam eva kho, mārisa, santi hi amanussā caṇḍā, ruddā, rabhasā: te n' eva mahārājānaṃ ādiyanti; na mahārājānaṃ purisakānaṃ ādiyanti, na mahārājānaṃ purisakānaṃ ādiyanti. Te kho 'te, mārisa, amanussā avaruddhā nāma vuccanti. ||16||

Yo hi koci, mārisa, amanusso Yakkho vā Yakkhinī — pe — ||17||

Gandhabbo vā Gandhabbī — pe — ||18||

Kumbhaṇḍo vā Kumbhaṇḍī — pe — ||19||

Nāgo vā Nāginī vā — pe — ||20||

paduṭṭhacitto bhikkhuṃ vā bhikkhuniṃ vā upāsakaṃ vā upāsikānaṃ vā gacchantaṃ vā anugaccheyya, ṭhitaṃ vā upatiṭṭheyya, nisinnaṃ vā upanisīdeyya, nipannaṃ vā upanipajjeyya, imesaṃ Yakkhānaṃ Mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ upajjhāpetabbaṃ vikkanditabbaṃ viravitabbaṃ: ||21||

Ayaṃ Yakkho gaṇhāti, ayaṃ Yakkho āvisati, ayaṃ Yakkho heṭheti, ayaṃ Yakkho hiṃsati, ayaṃ Yakkho vihiṃsati, ayaṃ Yakkho na muñcatîti. ||22||

Katamesaṃ Yakkhānaṃ Mahāyakkhānaṃ senā-patinaṃ, mahā-senā-patīnaṃ?

Indo Somo Varuṇo ca Bhāradvājo Pajāpati
Cando Kāmaseṭṭho ca Kinnughaṇḍu Nighaṇḍu ca
Panādo Opamañño ca Devasūto ca Mātali

Cittaseno ca Gandhabbo Naḷarājā Janesabho
Sātāgiro Hemavato Puṇṇako Karatiyo Guḷo
Sīvako Mucalindo ca Vessāmitto Yugandharo
Gopālo Suppagedho ca Hirī Nettī ca Mandiyo
Pañcālacaṇḍo Āḷavako Pajjuno Sumano Sumukho
Dadhimukho Maṇi Mānicaro Dīgho Atho Serissako
sahā. ||23||

Imesaṃ Yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ ujjhāpetabbaṃ vikkanditabbaṃ viravitabbaṃ Ayaṃ Yakkho gaṇhāti —pe— na muñcatîti. ||24||

Ayaṃ kho sā, mārisa, Āṭānātiyā rakkhā bhikkhunaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ guttiyā rakkhāya avihiṃsāya phāsuvihārāyāti. ||25||

Handa ca' dāni mayaṃ mārisa gacchāma bahukiccā mayaṃ bahukaraṇīyâti. ||26||

Yassa dāni tumhe mahārājāno kālaṃ maññathâti. ||27||

Atha kho cattāro mahārājano uṭṭhāyâsanā, Bhagavantaṃ abhivādetvā padakkhiṇam katvā tatth' ev' antaradhāyiṃsu. ||28||

Te pi kho Yakkhā uṭṭhāyâsanā app ekacce Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatth' ev' antaradhāyiṃsu.

App' ekacce Bhagavatā saddhiṃ sammodiṃsu sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā tath ev' antaradhāyiṃsu.

App' ekacce yena Bhagavā, ten' añjaliṃ paṇāmetvā tatth' ev' antaradhāyiṃsu.

App' ekacce nāma gottaṃ sāvetvā tatth' ev' antaradhāyiṃsu.

App' ekacce tuṇhībhūtā tatth' ev' antaradhayiṃsûti. ||29||

"Ugganhātha, bhikkhave, Āṭānāṭiyaṃ rakkhaṃ! Pariyāpuṇātha, bhikkhave Āṭāṇatiyaṃ rakkhaṃ! Dhāretha, bhikkhave, Āṭāṇatiyaṃ rakkhaṃ! Atthasamhitāya, bhikkhave, Āṭānāṭiyā rakkha bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ guttiyā rakkhāya avihiṃsāya phāsu vihārāyâti.

Idaṃ avoca Bhagavā: attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti. ||30||

ĀṬĀNĀṬIYASUTTAṂ.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.

Evaṃ me sutaṃ: Ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye. Tatra kho Bhagavā pañcavaggiye bhikkhū āmantese: ||1||

"Dve 'me, bhikkhave, antā pabbajitena na sevitabbā. Katame dve?

'Yo câyaṃ kāmesu kāmasukhallikânuyogo hīno gammo pothujjaniko anariyo anatthasaṃhito; yo câyaṃ atta-kilamathânuyogo dukkho anariyo anatthasaṃhito;—ete kho bhikkhave ubho ante anupagamma majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāṇāya samvattati.' ||2||

Katamā ca sā bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇi ñāṇakaraṇi upasamāya abhiññāya sambodhāya nibbāṇāya samvattati?

"Ayaṃ eva ariyo atthaṅgiko maggo, seyyathîdaṃ: Sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo sammāvāyāmo, sammāsati, sammāsamādhi. ||3||

Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāṇāya samvattati. ||3||

Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ: jāti pi dukkhā, jarā pi dukkhā, vyādhi pi dukkhā, maraṇaṃ pi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam pi icchaṃ na labhati taṃ pi dukkhaṃ—saṅkhittena pañc' upādānakkhandhā dukkhā. ||4||

Idaṃ kho pana, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ: yāyaṃ taṇhā ponobbhavikā nandi-rāga-sahagatā tatra tatrâbhinandinī, seyyathîdaṃ: Kāmataṇhā, bhavataṇhā, vibhavataṇha. ||5||

Idaṃ kho pana, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ, yo tassa yeva taṇhāya asesa-virāga-nirodho cāgo paṭinissago mutti anālayo. ||6||

Idaṃ kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

Ayaṃ eva ariyo atthaṅgiko maggo: seyyathîdaṃ sammādiṭṭhi — pe — sammāsamādhi. ‖7‖

Idaṃ dukkhaṃ ariyasaccan ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, aloko udapādi. ‖8‖

Taṃ kho pan' idaṃ dukkhaṃ ariyasaccaṃ pariññeyan ti me, bhikkhave, pubbe ananussutesu dhammesu — pe — pariññātan ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, aloko udapādi. ‖9‖

Idaṃ dukkhasamudayaṃ ariyasaccaṃ ti me, bhikkhave, — pe — aloko udapādi. ‖10‖

Taṃ kho pan' idaṃ dukkhasamudayaṃ ariyasaccaṃ pahātabban ti me bhikkhave — pe — pahīnan ti me bhikkhave — pe — āloko udapādi. ‖11‖

Idaṃ dukkhanirodhaṃ ariyasaccaṃ ti me bhikkhave — pe — āloko udapādi. ‖12‖

Taṃ kho pan' idaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikatabban ti me bhikkhave, — la — sacchikatan ti me, bhikkhave, — pe — āloko udapādi. ‖13‖

Idaṃ dukkhanirodhagāmini paṭipadā ariyasaccan ti me, bhikkhave, — pe — āloko udapādi. ‖14‖

Taṃ kho pan' idaṃ dukkhanirodhagāmini paṭipadā ariyasaccan bhāvetabban ti me, bhikkhave, — pe — bhāvitan ti me, bhikkhave, — pe — āloko udapādi. ‖15‖

Yāva kīvañca me, bhikkhave, imesu catusu ariyasaccesu evaṃ ti-parivaṭṭaṃ dvādasā-kāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahosi: n'eva tāvâhaṃ bhikkhave sadevake loke samārake sabrahmake, sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho paccaññāsiṃ. ‖16‖

Yato ca kho me, bhikkhave, imesu catusu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi, athâhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇīyā pajāya sadevama-

nussāya anuttaraṃ sammāsambodhiṃ abhisambuddho ti paccaññāsiṃ. ||17||

Ñāṇañca pana me dassanaṃ udapādi: 'Akuppā me ceto-vimutti, ayaṃ antimā jāti, n'atthi dāni punabbhavo ti.' ||18||

Idaṃ avoca Bhagavā: attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandanti. ||19||

Imasmiṃ ca pana veyyākaraṇasmiṃ bhaññamāne āyasmato Kondaññassa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi: 'Yaṃ kiñci samudaya-dhammaṃ sabbaṃ taṃ nirodha-dhamman ti.' ||20||

Pavattite ca pana Bhagavatā dhammacakke Bhummā devā saddaṃ anussāvesuṃ: 'Evaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ, appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci lokasmin ti.' ||21||

Bhummānaṃ devānaṃ saddaṃ sutvā Cātumahārājikā devā saddaṃ anussāvesuṃ —pe—. ||22||

Cātumahārajikānaṃ devānaṃ saddaṃ sutvā, Tāvatiṃsā devā saddaṃ anussāvesum —pe—. ||23||

Yāmā devā —pe—. ||24||

Tusitā devā —pe—. ||25||

Nimmānarati devā —pe—. ||26||

Paranimmitavasavattino devā —pe—. ||27||

Brahmapārisajjā devā —pe—. ||28||

Brahmapurohitā devā —pe—. ||29||

Mahābrahmā devā —pe—. ||30||

Parittābhā devā —pe—. ||31||

Appamānabhā devā —pe—. ||32||

Ābhassarā devā —pe—. ||33||

Parittasubhā devā —pe—. ||34||

Appamāṇasubhā devā —pe—. ||35||

Subhakiṇṇā devā —pe—. ||36||

Vehapphalā devā —pe—. ||37||

Asaññasattā devā —pe—. ||38||

Avihā devā —pe—. ||39||

Attappā devā —pe—. ||40||

Sudassā devā —pe—. ||41||

Sudassī devā —pe—. ||42||
Akaniṭṭhā devā —pe—. ||43||

Evaṃ Bhagavatā Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmin ti. ||44||

Iti ha tena khaṇena tena layena tena muhuttena yāva Brahmalokā saddo abbhuggañchi, ayañca kho dasasahassilokadhātu saṅkampi, sampakampi, sampavedhi; appamāṇo ca uḷāro obhāso loke pāturahosi atikkamma devānaṃ devânubhāvan ti. ||45||

Atha kho Bhagavā udānaṃ udānesi: "Aññāsi vata bho Koṇḍañño, aññāsi vata bho Koṇḍañño ti." ||46||

Iti hi' daṃ āyasmato Kondaññassa Aññātakoṇḍañño tv eva nāmaṃ ahosi. ||47||

DHAMMACAKKAṂ.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

Evaṃ me sutaṃ: Ekaṃ samayaṃ Bhagavā Sakkesu viharati Kapilavatthusmiṃ mahāvane mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi sabbeh' eva arahantehi dasahi ca lokadhātūhi devatā yebhuyyena sannipatitā honti, Bhagavantaṃ dassanāya bhikkhusaṅghañca. ||1||

Atha kho catunnaṃ Suddhâvāsa-kāyikānaṃ devānaṃ etad ahosi:—

"Ayaṃ kho Bhagavā Sakkesu viharati Kapilavatthusmiṃ mahāvane mahatā bhikkhu-saṅghena saddhiṃ pañcamattehi bhikkhusatehi sabbeh' eva arahantehi, dasahi ca lokadhātūhi devatā yebhuyyena sannipatitā honti, Bhagavantaṃ dassanāya bhikkhu-saṅghañca. Yan nūna mayam pi yena Bhagavā ten' upasaṅkameyyāma, upasaṅkamitvā Bhagavato santike paccekaṃ gāthaṃ bhāseyyāmâti." ||2||

Atha kho tā devatā seyyathāpi nāma balavā puriso

sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammiñjeyya evaṃ evaṃ kho Suddhâvāsesu devesu antarahitā Bhagavato purato pāturahaṃsu. ||3||

Atha kho tā devatā Bhagavantaṃ abhivādetvā ekamantam aṭṭhaṃsu: ekamantaṃ ṭhitā kho ekā devatā Bhagavato santike imaṃ gāthaṃ abhāsi:

"Mahāsamayo pavanasmiṃ
deva-kāyā samāgatā!
Āgatamhā imaṃ dhammasamayaṃ
dakkhitāye aparājitasaṅghan" ti. ||1||

Atha kho aparā devatā Bhagavato santike imaṃ gāthaṃ abhāsi:

"Tatra bhikkhavo samādahaṃsu
cittaṃ attano ujukaṃ akaṃsu
Sārathi va nettāni gahetvā
indriyāni rakkhanti paṇḍitâ" ti. ||2||

Atha kho aparā devata Bhagavato santike imaṃ gāthaṃ abhāsi:

"Chetvā khīlaṃ chetvā palighaṃ
indakhīlaṃ uhaccaṃ anejā
Te caranti suddhā vimalā
cakkhumatā sudantā susunāgâ" ti. ||3||

Atha kho aparā devatā Bhagavato santike imaṃ gāthaṃ abhāsi:

"Ye keci buddhaṃ saraṇaṃ gatāse
na te gamissanti apāyaṃ
Pahāya mānusaṃ dehaṃ
devakāyaṃ paripuressantî" ti. ||4||

Atha kho Bhagavā bhikkhū āmantesi:

"Yebhuyyena, bhikkhave, dasasu lokadhātūsu devatā sannipatitā Tathāgataṃ dassanāya bhikkhu saṅghañca. Ye pi te, bhikkhave, ahesuṃ atītaṃ addhānaṃ arahanto sammāsambuddhā, tesaṃ pi Bhagavantānaṃ ete paramā yeva devatā sannipatitā ahesuṃ, seyyathā pi mayhaṃ etarahi. Ye pi te, bhikkhave, bhavissanti anāgatam addhānam arahanto sammāsambuddhā, tesam pi Bhagavantānaṃ ete paramā yeva

devatā sannipatitā bhavissanti, seyyathā pi mayhaṃ etarahi.” ‖5‖

“Ācikkhissāmi, bhikkhave devakāyānaṃ nāmāni, kittayissāmi, bhikkhave, devakāyānaṃ nāmani, desissāmi, bhikkhave, devakāyānaṃ nāmāni. Taṃ suṇātha, sādhukaṃ manasikarotha bhāsissāmîti. ‖6‖

“Evaṃ bhante!” ti.' Te bhikkhū Bhagavato paccassosuṃ. Bhagavā etad avoca: ‖7‖

“Silokaṃ anukassāmi, yathā bhummā tad assitā
Ye sitā girigabbhāraṃ pahitattā samāhitā
Puthu sīhā va sallīnā lomahaṃsâbhisambhuno
Odāta manasā saddhā vippassanaṃ anāvilā
Bhīyo pañca-sate ñatvā vane Kāpilavatthave. ‖1‖

Tato āmantayi satthā sāvake sāsane rate:
Devakāyā abhikkantā te vijānātha bhikkhave?
Te ca ātappaṃ akaruṃ sutvā Buddhassa sāsanaṃ
Tesam pātur āhu ñāṇaṃ amanussāna dassanaṃ. ‖2‖

App' eke satam addakkhuṃ sahassaṃ atha sattati
Sataṃ eke sahassānaṃ amanussānaṃ addaṃsu
App eke 'nantaṃ adakkhuṃ disā sabbā phuṭā ahū
Tañca sabbaṃ abhiññāya pavakkhitvāna cakkhumā
Tato āmantayi satthā sāvake sāsane rate:
Devakāyā abhikkantā te vijānātha bhikkhave?
Ye vo 'haṃ kittayissāmi girāhi anupubbaso. ‖3‖

Sattasahassā Yakkhā ca bhummā Kāpilavatthavā
Iddhimanto jutimanto vaṇṇavanto yasassino
Modamānā abhikkāmuṃ bhikkhūnaṃ samitiṃ vanaṃ. ‖4‖

Cha sahassā Hemavatā Yakkhā nānatta-vaṇṇino
Iddhimanto jutimanto vaṇṇavanto yasassino
Modamānā abhikkāmuṃ bhikkhūnaṃ samitiṃ vanaṃ. ‖5‖

Sātāgirā ti-sahassā Yakkhā —pe—. ‖6‖

Icc ete soḷasa sahassa Yakkhā —pe—. ‖7‖

Vessāmittā pañca satā Yakkhā —pe—. ‖8‖

Kumbhīro Rājagahiko Vepullassa nivesanaṃ,
Bhīyo naṃ satasahassaṃ Yakkhānaṃ payirupāsati,
Kumbhīro Rājagahiko so p' āga samitiṃ vanaṃ. ||9||

Purimañca disaṃ rājā Dhataraṭṭho taṃ pasāsati
Gandhabbānaṃ adhipati mahārājā yasassī so.
Puttā pi tassa bahavo indanāmā mahabbalā
Iddhimanto jutimanto vaṇṇavanto yasassino
Modamānā abhikkāmuṃ bhikkhūnaṃ samitiṃ vanaṃ. ||10||

Dakkhiṇañca disaṃ rājā Virūḷho taṃ pasāsati
Kumbhaṇḍānaṃ adhipati mahārājā yasassī so
Puttā pi tassa —pe—. ||11||

Pacchimañca disaṃ rājā Virūpakkho taṃ pasāsati
Nāgānañca adhipati mahārājā yasassī so.
Puttā pi tassa —pe—. ||12||

Uttarañca disaṃ rājā Kuvero taṃ pasāsati
Yakkhānaṃ adhipati mahārāja yasassī so
Puttā pi tassa —pe—. ||13||

Purimaṃ disaṃ Dhataraṭṭho, dakkhiṇena Virūḷhako
Pacchimena Virūpakkho, Kuvero uttaraṃ disaṃ
Cattāro te mahārājā samantā caturo disā
Daddallamānā aṭṭhaṃsu vane Kāpilavatthave. ||14||

Tesaṃ māyāvino dāsā āgu vañcanikā saṭhā
Māyā Kuṭeṇḍu Veṭeṇḍu Viṭucca Vitucco sahā
Candano Kāmaseṭṭho ca Kinnughaṇḍu Nighaṇḍu ca
Panādo Opamañño ca devasūto ca Mātali
Citta-Seno ca Gandhabbo Naḷarājā Janesabho
Āguṃ Pañcasikho ceva Timbaru Suriyavaccasā
Ete c' aññe ca rājāno Gandhabbā saha rājubhi
Modamānā abhikkāmuṃ bhikkhūnaṃ samitiṃ vanaṃ. ||15||

Athâgu Nābhasā Nāgā Vesalā saha Tacchakā
Kambalassatarā āgu Pāyāgā saha ñātibhi,
Yāmunā Dharaṭṭhā ca āgu Nāgā yasassino
Erāvaṇo Mahānāgo so p' āgu samitiṃ vanaṃ. ||16||

Ye nāgāraje sahasā haranti
dibbā dvijā pakkhī visuddhacakkhū
vehāsayā te vana-majjha-pattā
Cittā Supaṇṇā iti tesaṃ nāmaṃ
abhayaṃ tadā Nāgarājanaṃ āsi
Supaṇṇato khemaṃ akāsi Buddho
Saṇhāhi vācāhi upavhayantā
Nāgā Supaṇṇā saraṇaṃ agaṃsu Buddhaṃ. ||17||

Jitā vajira-hatthena samuddaṃ asūrā sitā.
Bhātaro Vāsavas' ete iddhimanto yasassino.
Kālakañja mahābhiṃsā asurā Dānaveghasā
Vepacitti Sucitti ca Pahārādo Namuci sahā
Satañca Baliputtānaṃ sabbe verocanāmakā
Sannayhitvā baliṃ senaṃ Rāhubhaddaṃ upagamuṃ
Samayo dāni, bhadante, bhikkhūnaṃ samitiṃ vanaṃ. ||18||

Āpo ca devā Pathavī Tejo Vāyo tad āgamuṃ
Varuṇā Vāruṇā devā Somo ca Yasasā saha
Mettākaruṇā-kāyikā āgu devā yasassino
Das' ete dasadhākāyā sabbe nānatta-vaṇṇino
Idhimanto —pe— samitiṃ vanaṃ ||19||

Veṇhu ca devā Sahalī ca Asamā ca duve Yamā
Candass' upanissā devā candaṃ āgu purakkhatvā
Suriyass' upanissā devā suriyaṃ āgu purakkhatvā
Nakkhattāni purakkhatvā āgu mandavalāhakā
Vasūnaṃ Vāsavo seṭṭho Sakko p' āgu Purindado
Das' ete dasadhākāyā sabbe nānatta-vaṇṇino
Iddhimanto —pe— samitiṃ vanaṃ. ||20||

Ath' āgu Sahabhū devā jalaṃ aggi sikhā-r-iva
Ariṭṭhakā ca Rojā ca Ummā-puppha-nibhāsino ;
Varuṇā saha Dhammā ca Accutā ca Anejakā
Sūleyya Rucirā āgu, āgu Vāsavanesino
Das' ete dasadhā kāyā —pe— samitiṃ vanaṃ. ||21||

Samāṇā Mahāsamāṇā Mānusāmānusuttamā
Khiḍḍāpadūsikā āgu, āgu Manopadūsikā

Athâgu Harayo devā ye ca Lohitavāsino
Pāragā Mahāpāragā āgu devā yasassino
Das 'ete dasadhā kāyā —pe— samitiṃ vanaṃ. ||22||

Sukhā Karumhā Aruṇā āgu Veghanasā sahā
Odātagayhā Pāmokkhā āgu devā Vicakkhaṇā
Sadāmattā Hāragajā Missakā ca yasassino
Thanayaṃ āgu Pajjunno yo disā abhivassati:
Das' ete dasadhā kāyā —pe— samitiṃ vanaṃ. ||23||

Khemiyā Tusitā Yāmā Kaṭṭhakā ca yasassino
Lambitakā Lāmaseṭṭhā Joti nāma ca Āsavā
Nimmānaratino āgu ath' āgu Paranimmitā
Das' ete dasadhā kāyā —pe— samitiṃ vanaṃ. ||24||

Saṭṭh' ete deva-nikāyā sabbe nānatta-vaṇṇino
Nāma-dvayena āgañchuṃ ye c' aññe sadisā sahā:
'Pamuṭṭhajātiṃ akhilaṃ oghatiṇṇaṃ anāsavaṃ
Dakkhem' oghataraṃ Nāgaṃ candaṃ va asitâtigaṃ.' ||25||

Subrahmā Paramatto ca puttā iddhimato saha
Sanaṃ kumāro Tisso ca so p' āgu samitiṃ vanaṃ. ||26||

Sahassa Brahmalokānaṃ Mahābrahmâ bhitiṭṭhati
Upapanno jutimanto bhismākāyo yasassī so. ||27||

Das' ettha issarā āgu pacceka-vasavattino;
Tesañca majjhato āgu Hārito parivārito. ||28||

Te ca sabbe abhikkante sa-Inda-deve sa-brahmake
Mārasenā abhikkāmi: Passa kaṇhassa mandiyaṃ. ||29||

'Ettha gaṇhatha bandhatha rāgena bandhaṃ atthu ve
Samantā parivarethā mā vo muñcittha koci naṃ.' ||30||

Iti tattha mahāseno kaṇhasenaṃ apesayi
Pāṇinā talaṃ āhacca saraṃ katvāna bheravaṃ
Yathā pāvussako megho thanayanto savijjuko
Tada so paccudāvatti saṅkuddho asayaṃ vasī. ||31||

Tañca sabbaṃ abhiññāya pavakkhitvāna cakkhumā
Tato āmantayi satthā sāvake sāsane rate:
Mārasenā abhikkantā te vijānātha bhikkhavo?

Te ca ātappaṃ akaruṃ sutvā Buddhassa sāsanaṃ.
Vītarāgeh' apakkamuṃ na saṃ lomaṃ pi iñjayuṃ. ||32||

Sabbe vijītā saṅgāmā-bhayâbhītā yasassino
Modanti saha bhūtehi sāvakā te jane sutâti. ||33||

MAHĀSAMAYASUTTAṂ.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDHASSA.

Evaṃ me sutaṃ: Ekaṃ samayaṃ Bhagavā Āḷaviyaṃ viharati Āḷavakassa Yakkhassa bhavane. Atha kho Āḷavako Yakkho yena Bhagavā ten' upasaṅkami upasaṅkamitvā Bhagavantaṃ etad avoca:

"Nikkhama samaṇâ" ti.

"'Sādhâvuso'" ti. Bhagavā nikkhami.

"Pavisa samaṇâ" ti.

"'Sādhâvuso'" ti. Bhagavā pāvisi.

Dutiyam pi kho Āḷavako yakkho Bhagavantaṃ etad avoca: "Nikkhama samaṇâ" ti.

"'Sādhâvuso'" ti. Bhagavā nikkhami.

"Pavisa samaṇâ" ti.

"'Sādhâvuso'" ti. Bhagavā pāvisi.

Tatiyam pi kho Āḷavako yakkho Bhagavantaṃ etad avoca: "Nikkhama samaṇâ" ti.

"'Sādhâvuso'" ti. Bhagavā nikkhami.

"Pavisa samaṇâ" ti.

"'Sādhâvuso'" ti. Bhagavā pāvisi.

Catuttham pi kho Ālavako yakkho Bhagavantaṃ etad avoca: "Nikkhama samaṇâ" ti.

"'Na kho panâhaṃ āvuso nikkhamissāmi. Yan te karaṇīyaṃ taṃ karohî'" ti.

"Pañhaṃ taṃ samaṇa pucchissāmi. Sace me na byākarissasi, cittaṃ vā te khipissāmi, hadayaṃ vā te phālessāmi, pādesu vā gahetvā pāraṃ Gaṅgāya khipissāmî ti."

" 'Na khvāhaṃ taṃ, āvuso, passāmi sadevake loke, samārake, sabrahmake, sassamaṇa brāhmaniyā pajāya sadevamanussāya, yo me cittaṃ vā khipeyya, hadayaṃ vā phāleyya, pādesu vā gahetvā pāraṃ Gangāya khipeyya. Api ca tvaṃ āvuso puccha yadā kaṅkhasî' " ti.

"Kiṃ sûdha vittaṃ purisassa seṭṭhaṃ? kiṃsu suciṇṇo sukham āvahati?
Kiṃsu have sādhutaraṃ rasānaṃ? kathaṃ jīviṃ jīvitam āhu seṭṭhan?" ti. ||1||

" 'Saddh' idha vittaṃ purisassa seṭṭhaṃ, dhammo suciṇṇo sukham āvahati,
Saccaṃ have sādhutaraṃ rasānaṃ, paññā jīviṃ jīvitaṃ āhu seṭṭhan' " ti. ||2||

"Kathaṃsu tarati oghaṃ? kathaṃ tarati aṇṇavaṃ?
Kathaṃsu dukkhaṃ acceti? kathaṃsu parisujjhatîti?" ||3||

" 'Saddhāya tarati oghaṃ, appamādena aṇṇavaṃ,
Viriyena dukkhaṃ acceti, paññāya parisujjhati.' " ||4||

"Kathaṃsu labhate paññaṃ? kathaṃsu vindate dhanaṃ?
Kathaṃsu kittiṃ pappoti? kathaṃ mittāni gantheti?
Asmā lokā paraṃ lokaṃ kathaṃ pecca na socati?" ||5||

" 'Saddahāno arahataṃ dhammaṃ nibbāṇapattiyā
Sussūsaṃ labhate paññaṃ appamatto vicakkhaṇo.
Paṭirūpakārī dhuravā vuṭṭhātā vindate dhanaṃ
Saccena kittiṃ pappoti dadaṃ mittāni ganthati,
Asmā lokā paraṃ lokaṃ evaṃ pecca na socati.
Yass' ete caturo dhammā saddhassa gharamesino
Saccaṃ dhammo dhiti cāgo sa ve pecca na socati.
Iṅgha aññe pucchassu puthu samaṇabrāhmaṇe
Yadi saccā damā cāgā khantyâbhiyyo' dha vijjati.' " ||6||

"Kathaṃ nu dāni puccheyyaṃ puthu samaṇabrāhmaṇe
Svâhaṃ ajja pajānāmi so attho samparāyiko.
Atthāya vata me Buddho vāsāyâḷavim āgato

Yo' haṃ ajja pajānāmi yattha dinnaṃ mahapphalaṃ
So ahaṃ vicarissāmi gāmāgāmaṃ purāpuraṃ
Namassamāno sambuddhaṃ dhammassa ca sudhammatan" ti. ||7||

ĀḶAVAKASUTTAṂ.

Evaṃ me sutaṃ: Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ Jetavanaṃ obhāsetvā, yena Bhagavā ten' upasaṅkami upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhasi, ekamantaṃ ṭhitā kho sā devatā Bhagavantaṃ gāthāya ajjhabhāsi.

"Parābhavantaṃ purisaṃ mayaṃ pucchāma Gotamaṃ
Bhagavantaṃ puṭṭhum āgamma kiṃ parābhavato mukhaṃ?" ||1||

"'Suvijāno bhavaṃ hoti, suvijāno parābhavo
Dhammakāmo bhavaṃ hoti, dhammadessī parābhavo.'" ||2||

"Iti h' etaṃ vijānāma: paṭhamo so parābhavo
Dutiyaṃ Bhagavā brūhi: kiṃ parābhavato mukhaṃ?" ||3||

"'Asant' assa piyā honti, sante na kurute piyaṃ
asantaṃ dhammaṃ roceti taṃ parābhavato mukhaṃ.'" ||4||

"Iti h' etaṃ vijānāma: dutiyo so parābhavo
tatiyaṃ Bhagavā brūhi: kiṃ parābhavato mukhaṃ?" ||5||

"'Niddāsīlī sahāsīlī anuṭṭhātā ca yo naro
alaso kodhapaññāto, taṃ parābhavato mukhaṃ.'" ||6||

"Iti h' etaṃ vijānāma: tatiyo so parābhavo
catutthaṃ Bhagavā brūhi: kiṃ parābhavato mukhaṃ?" ||7||

"'Yo mātaraṃ vā pitaraṃ vā jiṇṇakaṃ gata-yobbanaṃ
pahūsanto na bharati, taṃ parābhavato mukhaṃ.'" ‖8‖

"Iti h' etaṃ vijānāma: catuttho so parābhavo
pañcamaṃ Bhagavā brūhi: kiṃ parābhavato mukhaṃ?" ‖9‖

"'Yo brāhmanaṃ vā samaṇaṃ vā aññaṃ vā pi vanibbakaṃ
musāvadena vañceti, taṃ parābhavato mukhaṃ.'" ‖10‖

"Iti h' etaṃ vijānāma: pañcamo so parābhavo
chaṭṭhaṃ Bhagavā brūhi: kiṃ parābhavato mukhaṃ?" ‖11‖

"'Pahūvitto puriso sa-hirañño sa-bhojano
eko bhuñjati sādhūni, taṃ parābhavato mukhaṃ.'" ‖12‖

"Iti h' etaṃ vijānāma: chaṭṭho so parābhavo
sattamaṃ Bhagavā brūhi: kiṃ parābhavato mukhaṃ?" ‖13‖

"'Jātitthaddho, dhanatthaddho, gottatthaddho ca yo naro
taṃ ñātiṃ atimaññeti, taṃ parābhavato mukhaṃ.'" ‖14‖

"Iti h' etaṃ vijānāma: sattamo so parābhavo
Aṭṭhaṃ Bhagavā brūhi: kiṃ parābhavato mukhaṃ?" ‖15‖

"'Itthidhutto, surādhutto, akkhadhutto ca yo naro
laddhaṃ laddhaṃ vināseti, taṃ parābhavato mukhaṃ.'" ‖16‖

"Iti h' etaṃ vijānāma: aṭṭhamo so parābhavo
navamaṃ Bhagavā brūhi: kiṃ parābhavato mukhaṃ?" ‖17‖

'"Sehi dārehi santuṭṭho vesiyā upadissati
dissati parādāresu, taṃ parābhavato mukhaṃ.'" ‖18‖

"Iti h' etaṃ vijānāmo: navamo so parābhavo
dasamaṃ Bhagavā brūhi: kiṃ parābhavato mukhaṃ?" ‖19‖

"'Atīta-yobbano poso āneti timbarutthaniṃ
tassā issā na supati, taṃ parābhavato mukhaṃ.'" ‖20‖

"Iti h' etaṃ vijānāma: dasamo so parābhavo
ekādasamaṃ Bhagavā brūhi: kiṃ parābhavato mukhaṃ?" ||21||

"'Itthī-soṇḍiṃ vikiraṇiṃ purisaṃ vā pi tādisaṃ
issariyasmiṃ ṭhāpeti taṃ parābhavato mukhaṃ.'" ||22||

"Iti h' etaṃ vijānāma: ekādasamo so parābhavo
dvādasamaṃ Bhagavā brūhi: kiṃ parābhavato mukhaṃ?" ||23||

"'Appabhogo mahātaṇho khattiye jāyate kule
so 'dha rajjaṃ patthayati: taṃ parābhavato mukhaṃ.'" ||24||

"'Ete parābhave loke paṇḍito samavekkhiya
ariyo dassana-sampatto salokaṃ bhajate sivan'" ti. ||25||

PARĀBHAVASUTTAṂ.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

Evaṃ me sutaṃ: Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kko Bhagavā pubbaṇha samayaṃ nivasetvā pattacīvaraṃ ādāya Sāvatthiyaṃ piṇḍāya pāvisi. Tena kho pana samayena Aggika-Bhāradvājassa brāhmaṇassa nivesane aggi pajjalito hoti āhuti paggahitā. ||1||

Atha kho Bhagavā Sāvatthiyaṃ sapadānaṃ piṇḍāya caramāno, yena Aggika-Bhāradvājassa brāhmaṇassa nivesanaṃ, ten' uppasaṇkami. ||2|| Addasā kho Aggika-Bhāradvājo brāhmaṇo Bhagavantaṃ dūrato agacchantaṃ disvāna Bhagavantaṃ etad avoca:

"Tatr' eva muṇḍaka, tatr' eva samaṇaka, tatr' eva vasalaka tiṭṭhāhî ti." ||3||

Evaṃ vutte Bhagavā Aggika-Bhāradvājaṃ brāhmaṇaṃ etad avoca:

"'Jānāsi pana tvaṃ brāhmaṇa, vasalaṃ vā vasala-karaṇe vā dhamme ti.'" ||4||

"Na khvâhaṃ, bho Gotama, jānāmi vasalaṃ vā vasala-karaṇe vā dhamme ti. Sādhu me bhavaṃ Gotamo tathā dhammaṃ desetu: yathâhaṃ jāneyyaṃ vasalaṃ vā vasala-karaṇe vā dhamme ti."

"'Tena hi, brāhmaṇa, suṇāhi sādhukaṃ manasikarohi bhāsissāmî ti.'" ||5||

"Evaṃ bho" ti kho Aggika-Bhāradvājo brāhmaṇo Bhagavato paccassosi. Bhagavā etad avoca: ||6||

Kodhano upanāhī ca pāpamakkhī ca yo naro
vipannadiṭṭhi māyāvī, taṃ jaññā vasalo iti. ||1||

Ekajaṃ vā dijaṃ vā pi yo 'dha pāṇāni hiṃsati.
yassa pāṇe dayā n'atthi, taṃ jaññā vasalo iti. ||2||

Yo hanti parirundhati gāmāni nigamāni ca
niggāhako samaññato, taṃ jaññā vasalo iti. ||3||

Gāme vā yadi vâraññe yam paresaṃ mamāyitaṃ
theyyā adinnaṃ ādiyati, taṃ jaññā vasalo iti. ||4||

Yo have iṇaṃ ādāya vuccamāno palāyati
na hi te iṇaṃ atthîti, taṃ jaññā vasalo iti. ||5||

Yo ve kiñcikkha-kamyatā panthasmiṃ vajataṃ janaṃ
hantvā kiñcikkhaṃ ādeti, taṃ jaññā vasalo iti. ||6||

Yo attahetu parahetu dhanahetu ca yo naro
sakkhipuṭṭho musābrūti, taṃ jaññā vasalo iti. ||7||

Yo ñātīnaṃ sakhānaṃ vā dāresu patidissati
sahasā sampiyena vā, taṃ jaññā vasalo iti. ||8||

Yo mātaraṃ vā pitaraṃ vā jiṇṇakaṃ gatayobbanaṃ
pahūsanto na bharati, taṃ jaññā vasalo iti. ||9||

Yo mātaraṃ vā pitaraṃ vā bhātaraṃ vā bhaginiṃ
sassuṃ hanti roseti vā, taṃ jaññā vasalo iti. ||10||

Yo atthaṃ pucchito santo anatthaṃ anusāsati.
paṭicchantena manteti, taṃ jaññā vasalo iti. ||11||

Yo katvā pāpakaṃ kammaṃ 'mā maṃ jaññā' ti icchati
so paṭicchanna-kammanto, taṃ jaññā vasalo iti. ||12||

Yo ve parakulaṃ gantvā bhutvāna sucibhojanaṃ
āgataṃ na paṭipūjeti, taṃ jaññā vasalo iti. ||13||

Yo brāhmanaṃ vā samaṇaṃ vā āññaṃ vā pi vanibbakaṃ
musāvādena vañceti, taṃ jaññā vasalo iti. ||14||

Yo brāhmaṇaṃ vā samaṇaṃ vā bhattakāle upaṭṭhite
roseti vācā na ca deti, taṃ jaññā vasalo iti. ||15||

Asataṃ yo 'dha pabrūti mohena paliguṇṭhite
kiñcikkhaṃ nijigiṃsāno, taṃ jaññā vasalo iti. ||16||

Yo c'attanaṃ samukkaṃse parañca avajānāti
nihīno sena mānena, taṃ jaññā vasalo iti. ||17||

Rosako kadariyo ca pāpiccho maccharī saṭho
ahiriko anottapī, taṃ jaññā vasalo iti. ||18||

Yo buddhaṃ paribhāsati atha vā tassa sāvakaṃ
paribbājaṃ gahaṭṭhaṃ vā, taṃ jaññā vasalo iti. ||19||

Yo ve anarahā santo, arahaṃ paṭijānāti
coro sabrahmake loke esa kho vasalâdhamo!
ete kho vasalā vuttā mayā vo ye pakāsitā. ||20||

Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo
kammanā vasalo hoti, kammanā hoti brāhmaṇo. ||21||

Tadaminā pi jānātha yathā me 'daṃ nidassanaṃ:
" Caṇḍālaputto Sopāko Mātaṅgo iti vissuto. ||22||
So yasaṃ paramaṃ patto Mātaṅgo yaṃ sudullabhaṃ
agañchuṃ tass' upaṭṭhānaṃ khattiyā brāhmaṇā bahū. ||23||
So devayānaṃ āruyha virajaṃ so mahāpathaṃ
kāmarāgaṃ virājetvā brahmalokûpago āhu. ||24||
Na naṃ jāti nivāresi brahmalokûpapattiyā,
ajjhāyakākule jātā brāhmaṇā mantabandhuno: ||25||
Te ca pāpesu kammesu abhiṇhaṃ upadissare
diṭṭh 'eva dhamme gārayhā samparāye ca duggatiṃ
na te jāti nivāreti duggaccā garahāya vā:" ||26||

Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo
kammanā vasalo hoti, kammanā hoti brāhmaṇo. ||27||

Evaṃ vutte Aggika-Bhāradvājo brāhmano Bhagavantaṃ etad avoca:

"'Abhikkantaṃ, bho Gotama, abhikkantaṃ bho Gotama! nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhinantîti: evaṃ eva bhotā Gotamanena aneka pariyāyena dhammo pakāsito. Esâhaṃ Bhagavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca! Upāsakaṃ maṃ bhavaṃ Gotamo dhāretu, ajjatagge pāṇupetaṃ saraṇaṃ gatan ti'"! ||7||

VASALASUTTAṂ.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ SAMBUDDHASSA.

Evaṃ me sutaṃ: Ekaṃ samayaṃ Bhagavā Magadhesu viharati Dakkhiṇāgirismiṃ Ekānāḷāyaṃ brāhmaṇagāme. ||1|| Tena kho pana samayena Kasībhāradvājassa brāhmanassa pañcamattāni naṅgala-satāni payuttāni honti vappakāle. ||2|| Atha kho Bhagavā pubbaṇhasamayaṃ nivāsetvā patta-cīvaraṃ ādāya yena Kasībhāradvājassa brāhmaṇassa kammanto, ten' upasaṅkami. ||3|| Tena kho pana samayena Kasībhāradvājassa brāhmaṇassa parivesanā vattati. ||4|| Athà kho Bhagavā yenā parivesanā ten' upasaṅkami upasaṅkamitvā ekamantaṃ aṭṭhāsi. addasā kho Kasībhāradvājo brāhmano Bhagavantaṃ etad avoca:

"Ahaṃ kho, samaṇa, kasāmi ca vapāmi ca, kasitvā ca vapitvā ca bhuñjāmi. Tvaṃ pi samaṇa kasassu ca vapassu kasitvā ca vapitvā ca bhuñjassu ti."

"'Ahaṃ pi kho, brāhmaṇa, kasāmi ca vapāmi ca kasitvā ca vapitvā ca bhuñjāmî ti.'"

"Na kho pana mayaṃ passāma bhoto Gotamassa yugaṃ vā naṅgalaṃ vā phālaṃ vā pācanaṃ vā balivaddaṃ vā."

Atha ca pana bhavaṃ Gotamo evaṃ āha :—

"'Aham pi kho brāhmaṇa kasāmi ca vapāmi ca kasitvā ca vapitvā ca bhuñjāmîti.'"

Atha kho Kasībhāradvājo brāhmaṇo Bhagavantaṃ gāthāya ajjhabhāsi : ||5||

"Kassako paṭijānāsi na ca passāma te kasiṃ
kasino pucchito brūhi, yathā jānemu te kasiṃ." ||1||

"'Saddhā bījaṃ, tapo vuṭṭhi, paññā me yuga-naṅgalaṃ
hiriṃ īsā, mano yottaṃ, sati me phālapācanaṃ. ||2||
Kāyagutto vacīgutto āhāre udare yato
saccaṃ karomi tiddānaṃ soraccaṃ me pamocanaṃ. ||3||
Viriyaṃ me dhura-dhorayhaṃ yogakkhemâdhivahanaṃ
gacchati ativattanaṃ yattha gantvā na socati. ||4||
Evaṃ esa kasī kaṭṭhā sā hoti amatapphalā
etaṃ kasiṃ kasitvāna sabbadukkhā pamuccatîti.'" ||5||

Atha kho Kasībhāradvājo brāhmaṇo mahatiyā kaṃsāpatiyā pāyāsaṃ vaḍḍhetvā Bhagavato upanāmesi :

"Bhuñjatu bhavaṃ Gatamo pāyāsaṃ! Kassako bhavam, yaṃhi bhavaṃ Gotamo amatapphālaṃ kāsiṃ kāsatîti." ||6||

"'Gāthâbhigītaṃ me abhojaneyyaṃ
sampassataṃ brāhmaṇa n' esa dhammo
gāthâbhigītaṃ panudanti buddhā
dhamme sati, brāhmaṇa, vutti-r-esā.'" ||6||

"'Aññena ca kevalinaṃ mahesiṃ
khīṇâsavaṃ kukkuccavūpasantaṃ
annena pānena upaṭṭhahassu
khettaṃ hi taṃ puññapekhassa hotîti.'" ||7||

"Atha kassa câhaṃ bho Gotama imaṃ pāyāsaṃ dammîti."

"'Na khvâhaṃ taṃ, brāhmaṇa, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaniya pajāya sadeva-manussāya, yassa so pāyāso bhutto sammā pariṇāmaṃ gaccheyya, aññatra Tathāgatassa vā Tathāgatasāvakassa vā : tena hi tvaṃ, brāhmaṇa, taṃ pāyāsaṃ appaharite vā chaḍḍeti appāṇake vā udake opilāpehîti. ||7||

Atha kho Kasībhāradvājo brāhmaṇo taṃ pāyāsaṃ appā-

ṇake udake opilāpesi. Atha kho so pāyāso udake pakkhitto ciccitāyati ciccitāyati sandhūpāyati sampadhūpayati: seyyathâpi nāma phālo divasā santatto udake pakkhitto ciccitāyati ciccitāyati sandhūpāyati sampadhūpāyati: evam eva so pāyāso udake pakkhitto ciccitāyati ciccitāyati sandhūpāyati sampadhūpayati. ||8||

Atha kho Kasībhāradvājo brāhmaṇo saṃviggo lomahaṭṭhajāto yena Bhagavā ten' upasaṅkami upasaṅkamitvā Bhagavato pādesu sirasā nipatitvā Bhagavantaṃ etad avoca:

"Abhikkantaṃ, bho Gotama, abhikkantam, bho Gotama! seyyathâpi bho Gotama nikkujjitaṃ vā ukkujjeyya, paṭichannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintîti: Evam eva, bho Gotama, aneka pariyayena dhammo pakāsito. Esâham bhagavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhu-saṅghañca. Labheyyaṃ ahaṃ bhoto Gotamassa santike pabbajjaṃ labheyyaṃ upasampadan ti." ||9||

Alattha kho Kasībhāradvājo brāhmaṇo Bhagavato santike pabbajjaṃ, alattha upasampadaṃ. Acirûpasampanno kho pan' āyasmā Bhāradvājo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāriyaṃ pabbajanti, tad anuttaram brahmacariya-pariyosānam diṭṭh' eva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi.

"Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nâparaṃ itthattāyâti," abhiññā aññataro ca kho pan' āyasmā Bhāradvājo arahataṃ ahosîti. ||10||

KASĪBHĀRADVĀJASUTTAṂ.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

Evaṃ me sutaṃ: Ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye. Tatra kho Bhagavā bhikkhū āmantesi: 'bhikkhavo' ti, 'bhadante' ti. Te bhikkhū Bhagavato paccassosuṃ. Bhagavā etad avoca: ||1||

"Tathāgatena, bhikkhave, arahatā sammāsambuddhena Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmin ti. Yad idaṃ catunnaṃ ariyasaccānaṃ ācikkhatā desatā paññāpatā paṭṭhapatā vivaraṇā vibhajanā uttānākammaṃ.

Katamesaṃ catunnaṃ?

Dukkhassa ariyasaccassa ācikkhatā —pe—.

Dukkhasamudayassa ariyasaccassa ācikkhatā —pe—.

Dukkhanirodhassa ariyasaccassa ācikkhatā —pe—

Dukkhanirodhagāminīpaṭipadā ariyasaccassa ācikkhatā —pe—. ||2||

Tathāgatena, bhikkhave, arahatā sammāsambuddhena Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmuṇā vā kenaci vā lokasmiṃ: yad idaṃ imesaṃ catunnaṃ ariyasaccānaṃ ācikkhatā —pe—. ||3||

"Sevetha, bhikkhave, Sāriputta-Moggallāṇe, bhejatha, bhikkhave, Sāriputta-Moggallāne paṇḍitā bhikkhū anuggāhakā brahmacārīṇaṃ: seyyathâpi bhikkhave, janettī evaṃ Sāriputto: seyyathâpi jātassa āpādetā evaṃ Moggallaṇo. Sāriputto, bhikkhave, sotāpatti-phale vineti; Moggallaṇo uttamatthe vineti; Sāriputto, bhikkhave, pahoti cattāri ariyasaccāni vitthārena ācikkhituṃ desetuṃ paññāpetuṃ vivarituṃ vibhajituṃ uttānākātun ti.

Idaṃ avoca Bhagavā: idaṃ vatvā Sugato uṭṭhāyâsanā vihāraṃ pāvisi. ||4||

Tatra kho āyasmā Sāriputto acirapakkantassa Bhagavato bhikkhū āmantesi:

'Āvuso bhikkhavo' ti 'āvuso' ti kho. te bhikkhū āyasmato Sāriputtassa paccassosuṃ: Āyasmā Sāriputto etad avoca:

"Tathāgatena, āvuso, arahatā sammāsambuddhena Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmiṃ: yad idaṃ catunnaṃ ariyasaccānaṃ ācikkhatā —pe—. ||5||

Katamesaṃ catunnaṃ?
Dukkhassa ariyasaccassa ācikkhatā —pe—
Dukkhasamudayassa ariyasaccassa ācikkhatā —pe—.
Dukkhanirodhassa ariyasaccassa ācikkhatā —pe—.
Dukkhanirodhagāminīpatipadassa ariyasaccassa ācikkhatā —pe—. ‖6‖

Katamā ca, āvuso, dukkhaṃ ariyasaccaṃ?

"Jāti pi dukkhā, jarā pi dukkhā, vyādhi pi dukkhā, maraṇaṃ pi dukkhaṃ, soka-parideva-dukkha-domanass-upāyāsā dukkhā: yam p' icchaṃ na labhati taṃ pi dukkhaṃ, saṅkhittena pañc' upādānakkhandhā dukkhā.

Katamā ca āvuso jāti?

Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatinānaṃ paṭilābho.—Ayaṃ vuccat' āvuso jāti. ‖1‖

Katamā ca āvuso jarā?

Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jarā, jīraṇatā, khaṇḍiccaṃ, pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko.—Ayaṃ vuccat' āvuso jarā. ‖2‖

Katamā ca āvuso maraṇaṃ?

Yā tesaṃ tesaṃ sattānaṃ tamhā tamhā sattanikāye cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriyā khandhānaṃ bhedo kalebarassa nikkhepo.—Idaṃ vuccat' āvuso maraṇaṃ. ‖3‖

Katamā ca āvuso soko?

Yo kho āvuso aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā socanattaṃ antosoko antoparisoko.—Ayaṃ vuccat' āvuso soko. ‖4‖

Katamā ca āvuso paridevo?

Yo kho āvuso aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa ādevo paridevo ādevo paridevo ādevanā paridevanā ādevitattaṃ paridevitattaṃ. Ayaṃ vuccat' āvuso paridevo. ‖5‖

Katamā ca dukkhaṃ?

Yaṃ kho āvuso kāyikaṃ dukkhaṃ kāyikaṃ kāyasamphassajaṃ dukkhaṃ asātaṃ vedayitaṃ.—Idaṃ vuccat' āvuso dukkhaṃ. ‖6‖

Katamā ca āvuso domanassaṃ?

Yaṃ kho āvuso cetasikaṃ dukkhaṃ cetasikaṃ asātaṃ manosamphassajaṃ dukkhaṃ asātaṃ vedayitaṃ.—Idaṃ vuccat' āvuso domanassaṃ. ||7||

Katamā ca āvuso upāyāso?

Yo kho āvuso aññatarāññatarena byasanena samannāgatena aññatarāññatarena dukkhadhammena phuṭṭhassa āyāso upāyāso āyāsitattaṃ upāyāsitattaṃ. Ayaṃ vuccat' āvuso upayāso. ||8||

Katamā ca āvuso yaṃ p' icchaṃ na labhati taṃ pi dukkhaṃ?

Jātidhammānaṃ āvuso sattānaṃ evaṃ icchā uppajjati: "aho vata mayaṃ na jātidhammā assāma, na ca vata no jāti āgaccheyyâti: na kho pan' etaṃ icchāya pattabbaṃ."—Idaṃ pi yam p' icchaṃ na labhati, taṃ pi dukkhaṃ.

Jarādhammānaṃ āvuso sattānaṃ evaṃ icchā uppajjati: "aho vata mayaṃ na jarādhammā assāma, na ca vata no jarā āgaccheyyâti: na kho pan' etaṃ icchāya pattabbaṃ."—Idaṃ pi yam p' icchaṃ na labhati taṃ pi dukkhaṃ.

Byādhidhammānaṃ āvuso sattānaṃ evaṃ icchā uppajjati: "aho ca vata mayaṃ na byādhidhammā assāma, na ca vata no byādhi agaccheyyâti: na kho pan' etaṃ icchāya pattabbaṃ." —Idam pi yam p' icchaṃ na labhati taṃ pi dukkhaṃ.

Maraṇadhammānaṃ āvuso sattānaṃ evaṃ icchā uppajjati: "aho ca vata mayaṃ na maraṇadhammā assāma, na ca vata no maraṇaṃ āgaccheyyâti: na kho pan' etaṃ icchāya pattabbaṃ." —Idam pi yam p' icchaṃ na labhati taṃ pi dukkhaṃ.

Soka-parideva-dukkhadomanass-upāyāsā dhammānaṃ avuso sattānaṃ evaṃ icchā uppajjati: "aho vata mayaṃ na sokaparidevadukkhadomanassupāyāsā dhammā assāma, na ca vata no sokaparidevadukkhadomanassupāyāsā āgaccheyuṃ: na kho pan' etaṃ icchāya pattabbaṃ."—Idam pi yaṃ p' icchaṃ na labhati taṃ pi dukkhaṃ. ||9||

Katamā câvuso saṅkhittena pañcupādānakkhandhā dukkhā?

Seyyathîdaṃ: Rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññaṇupādānakkhandhā. — Ime vuccat' āvuso saṅkhittena pañcupādānakkhandhā dukkhā. ||10||

Idaṃ vuccat' āvuso dukkhaṃ ariyasaccaṃ. ||7||

Katamā ca āvuso dukkhasamudayaṃ ariyasaccaṃ?

Yāyaṃ taṇhā ponobbhavikānandīrāga-sahagatā tatra tatrâbhinandinī: seyyathīdaṃ:

Kāmataṇhā bhavataṇhā vibhavataṇhā.—Idaṃ vuccat' āvuso dukkhasamudayaṃ ariyasaccaṃ. ||8||

Katamā ca āvuso dukkhanirodhaṃ ariyasaccaṃ?

Yo tassā yeva taṇhāya asesavirāganirodho cāgo paṭinissago mutti anālayo.—Idaṃ vuccat' āvuso dukkhanirodhaṃ ariyasaccaṃ. ||9||

Katamā ca āvuso dukkhanirodhagāminī paṭipadā ariyasaccam?

Ayaṃ eva ariyo aṭṭhaṅgiko maggo: seyyathîdaṃ: sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammā-vāyāmo, sammāsati, sammāsamādhi.

Katamā ca āvuso sammādiṭṭhi?

Yaṃ kho āvuso dukkhe-ñāṇaṃ, dukkhasamudaye-ñāṇaṃ, dukkhanirodhe-ñāṇaṃ, dukkhanirodha-gāminīpaṭipadāya-ñāṇaṃ.—Ayaṃ vuccat' āvuso sammādiṭṭhi. ||1||

Katamā ca āvuso sammāsaṅkappo?

Nekkhammasaṅkappo abyāpādasaṅkappo avihiṃsasaṅkappo.—Ayaṃ vuccat' āvuso sammāsaṅkappo. ||2||

Katamā ca āvuso sammāvācā?

Musāvādā veramaṇī pisunāvācāya veramaṇī pharusāvācāya veramaṇī samphappalāpāya veramaṇī.—Ayaṃ vuccat' āvuso sammāvācā. ||3||

Katamā ca āvuso sammākammanto?

Pāṇātipātā veramaṇī adinnādānā veramaṇī kāmesu micchācārā veramaṇī.—Ayaṃ vuccat' āvuso sammākammanto. ||4||

Katamā ca āvuso sammā-ājīvo.

Idh' āvuso ariyasāvako micchā ājīvaṃ pahāya, sammāājīvena jīvikaṃ kappeti.—Ayaṃ vuccat' āvuso sammā ājīvo. ||5||

Katamā ca āvuso sammāvāyāmo?

Idh' āvuso bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ

dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti — pe — padahati.

Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti — pe — padahati.

Uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammohāya bhīyo bhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ padahati.—Ayaṃ vuccat' āvuso sammāvāyāmo. ||6||

Katamā ca āvuso sammāsati?

Idh' āvuso bhikkhu kāye kāyânupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

Vedanā vedanânupassī viharati ātāpī — pe — abhijjhādomanassaṃ.

Citte cittânupassi viharati ātāpī — pe — abhijjhādomanassaṃ.

Dhamme dhammânupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

Ayaṃ vuccat' āvuso sammāsati. ||7||

Katamā ca āvuso sammāsamādhi?

Idh' āvuso bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja viharati.

Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyajjhānaṃ upasampajja viharati.

Pītiyā ca virāgā upekkhako ca viharati sato sampajāno sukhañca kāyena paṭisamvedeti yan taṃ ariyā ācikkhanti upekkhako satimā sukhavihārī ti tatiyajjhānaṃ upasampajja viharati.

Sukhassa ca pahānā dukkhassa ca pahānā pubbe ca somanassa-domanassānaṃ atthagamā addukkhaṃ asukhaṃ upekkhāsati-pārisuddhiṃ catutthajjhānaṃ upasampajja viharati. —Ayaṃ vuccat' āvuso sammāsamādhi. ||8||

Idaṃ vuccat' āvuso dukkhanirodhagāminīpaṭipadā ariyasaccaṃ. ||10||

Tathāgatena āvuso arahatā sammāsambuddhena Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samanena vā brāhmaṇena vā devena va Mārena vā Brahmuṇā vā kenaci vā lokasmiṃ ācikkhatā desatā paññapatā paṭṭhapatā vivaraṇā vibhajanā uttānākamman ti. ||11||

Idaṃ avoca āyasma Sariputto attamanā te bhikkhū āyasmato Sariputtassa bhāsitaṃ abhinandun ti.

SACCAVIBHAṄGA.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

Evaṃ me sutaṃ: Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi 'bhikkhavo' ti 'bhadante' ti. Te bhikkhū Bhagavato paccassosuṃ: Bhagavā etad avoca: ||1||

"Bhūtapubbaṃ, bhikkhave, rājā ahosi Arūṇavā. Rañño kho pana bhikkhave Arūṇavato Arūṇavati nāma rājadhānī ahosi. ||2||

Arūṇavatiyaṃ kho pana bhikkhave rājadhānīyaṃ Sikhī Bhagavā Arahaṃ Sammāsambuddho upanissāya vihāsi. ||3||

Sikhissa kho pana bhikkhave Bhagavato Arahato Sammāsambuddhassa Abhibhū Sambhavaṃ nāma sāvakayugaṃ ahosi aggaṃ bhaddayugaṃ. ||4||

Atha kho, bhikkhave, Sikhī Bhagavā Arahaṃ Sammāsambuddho Abhibhuṃ bhikkhuṃ āmantesi: ||5||

"Āyāma brahmaṇa yena aññataro brahmaloko: ten' upasaṅkamissāma yāva bhattassa kālo bhavissati." ||6||

Evaṃ bhante ti kho te bhikkhave Abhibhū bhikkhu Sikhissa Bhagavato Arahato Sammāsambuddhassa paccassosi. ||7||

Atha kho, bhikkhave, Sikhī Bhagavā Arahaṃ Sammāsambuddho Abhibhū ca bhikkhu seyyathāpi nāma: balavā

puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasaritaṃ vā bāhaṃ sammiñjeyya. ||8||

Evam evaṃ Aruṇavatiyā rājadhāniyā antarahitā tasmiṃ brahmaloke pāturahesuṃ.

Atha kho, bhikkhave, Sikhī Bhagavā Arahaṃ Sammāsambuddho Abhibhuṃ bhikkhuṃ āmantesi: "Paṭibhātu brahmaṇa taṃ brahmuṇo ca brahma-parisā ca brahmapārisajjānaṃ ca dhammī kathā ti." ||9||

Evaṃ bhante ti kho bhikkhave Abhibhū bhikkhu Sikhissa Bhagavato Arahato Sammāsambuddhassa paṭissutvā brahmānañca brahmaparisañca brahmapārisajje ca dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. ||10||

Tatra sudaṃ bhikkhave brahmā ca brahmaparisā ca brahmapārisajjā ca ujjhāyanti khīyanti vipācenti.

Acchariyaṃ vata bho abbhutaṃ vata bho kathañhi nāma satthari sammukhībhūte sāvako dhammaṃ desessatîti. ||11||

Atha kho bhikkhave Sikhī Bhagavā Arahaṃ Sammāsambuddho Abhibhuṃ bhikkhuṃ āmantesi:—

"Ujjhāyanti kho te brahmaṇa brahmā ca brahmaparisā ca brahmapārisajjā ca: acchariyaṃ vata bho abbhutaṃ vata bho — kathañhi nāma satthari sammukhībhūte sāvako dhammaṃ desessatîti."

Tena hi tvaṃ brahmaṇa bhiyyo so mattāya brahmañca brahmaparisañca brahmapārisajje ca saṃvejehîti. ||12||

Evaṃ bhante ti kho bhikkhave Abhibhū bhikkhu Sikhissa Bhagavato Arahato Sammāsambuddhassa paṭissutvā dissamānena pi kāyena dhammaṃ desesi adissamānena pi kāyena dhammaṃ desesi: dissamānena heṭṭhimena upaḍḍhakāyena, adissamānena uparimena upaḍḍhakāyena dhammaṃ desesi: dissamānena pi uparimena upaḍḍhakāyena, adissamānena heṭṭhimena upaḍḍhakāyena pi dhammaṃ desesi. ||13||

Tatra sudam bhikkhave brahmā ca brahmaparisā ca brahmapārisajjā ca acchariyabbhuta-citta-jātā ahesuṃ. Acchariyaṃ vata bho abbhutaṃ vata bho samaṇassa mahiddhikatā mahânubhāvatâti. ||14||

Atha kho Abhibhū bhikkhū Sikhiṃ Bhagavantaṃ Arahantaṃ Sammāsambuddhaṃ etad avoca:

"Abhijānāmi khvâhaṃ bhante bhikkhusaṅghassa majjhe evarūpaṃ vācaṃ bhasitā, pahomi khvâhaṃ āvuso brahmaloke ṭhito sahassīlokadhātuṃ sareṇa viññāpetun ti. Etassa brahmaṇā kālo yaṃ tvaṃ brahmaṇa brahmaloke ṭhito sahassi-lokadhātuṃ sareṇaviññapeyyāsîti. ||15||

Evaṃ bhante ti kho bhikkhave Abhibhū bhikkhu Sikhissa Bhagavato Arahato Sammāsambuddhassa paṭissutvā brahmaloke ṭhito imā gāthāyo abhāsi:

Ārabhatha, nikkamatha, yuñjatha Buddhasāsane
Dhunātha maccuno senaṃ naḷikeraṃ va kuñjaro. ||1||

Yo imasmiṃ dhammavinaye appamatto vihassati
Pahāya jatisaṃsāraṃ dukkhassantaṃ karissatîti. ||2||

Atha kho bhikkhave Sikhī ca Bhagavā Arahaṃ Sammāsambuddho Abhibhū ca bhikkhu brahmañca brahmaparisañca brahmapārisajje ca samvejetvā seyyathâpi nāma: balavā puriso sammiñjitaṃ vâ bāhaṃ pasāreyya pasaritaṃ vā bāhaṃ sammiñjeyya: evaṃ eva tasmiṃ brahmaloke antarahitā Arūṇavatiyā rājadhāniyā pāturahesuṃ. ||16||

Atha kho bhikkhave Sikhī Bhagavā Arahaṃ Sammāsambuddho bhikkhū āmantesi:—

"Assuttha no tumhe bhikkhave Abhibhussa bhikkhuno brahmaloke ṭhitassa gāthāyo bhāsamānassā ti." ||17||

"'Assumha kho mayaṃ bhante Abhibhussa bhikkhuno brahmaloke ṭhitassa gāthāyo bhāsamānassâ ti.'" ||18||

"Yathā kathaṃ pana tumhe bhikkhave assuttha Abhibhussa bhikkhuno brahmaloke ṭhitassa gāthāyo bhāsamānassâ ti." ||19||

"'Evaṃ kho mayaṃ bhante assumhā Abhibhussa bhikkhuno brahmaloke ṭhitassa gāthāyo bhāsamānassa:

"Ārabhattha, nikkamatha, yuñjatha Buddhasāsane
Dhunātha maccuno senaṃ naḷikeraṃ va kuñjaro. ||1||

"Yo imasmiṃ dhammavinaye appamatto vihassati
Pahāya jātisaṃsāraṃ dukkhassantaṃ karissatî ti. ||2||

"'Evaṃ kho mayaṃ bhante assumha Abhibhussa bhikkhuno brahmaloke ṭhitassa gāthāyo bhāsamānassâ ti.'" ||20||

"Sādhu, sādhu, bhikkhave, sādhu kho tumhe bhikkhave assuttha Abhibhussa bhikkhuno brahmaloke ṭhitassa gāthāyo bhāsamānassā ti. ||21||

Idaṃ avoca Bhagavā: attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti. ||22||

ARUṆAVATISUTTAṂ.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.

Evaṃ me sutaṃ: Ekaṃ samayaṃ Bhagavā Sakkesu viharati Devadahan nāma Sakyānaṃ nigamo. Tatra kho Bhagavā bhikkhū āmantesi :—

"Nâhaṃ bhikkhave sabbe saññeva bhikkhūnaṃ chasu phassâyatanesu appamādena karaṇīyan ti vadāmi."

"Na ca panâhaṃ bhikkhave sabbe saññeva bhikkhūnaṃ chasu phassāyatanesu nappamādena karaṇīyan ti vadāmi."

"Ye te, bhikkhave, bhikkhu arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anupattasadatthā parikkhīṇa bhavasaṃyojanā sammad-aññavimuttā: sohaṃ bhikkhūnaṃ chasu phassāyatanesu nappamādena karaṇīyan ti vadāmi. ||1||

"Taṃ kissa hetu? Katan tesu appamādena abhabbate pamajjituṃ. Ye ca kho · te, bhikkhave, bhikkhu sekhā appattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti; nesâhaṃ bhikkhave bhikkhūnaṃ chasu phassāyatanesu appamādena karaṇīyan ti vadāmi." ||2||

"Taṃ kīssa hetu? Santi bhikkhave cakkhuviññeyyā, rūpā manoramā pi amanoramā pi. Tyassa phussa cittaṃ na pariyādāya tiṭṭhati cetaso apariyādānā āraddhaṃ hoti viriyaṃ asallīnaṃ upaṭṭhitā sati apamuṭṭhā passaddho kāyo asāraddho samāhitaṃ cittaṃ ekaggaṃ: imaṃ khvâhaṃ, bhi-

kkhave, appamādassa phalaṃ samphassa-māno tesaṃ bhikkhūnaṃ chasu phassāyatanesu appamādena karaṇīyan ti vadāmi. ||3||

Santi bhikkhave ghānaviññeyyā gandhā manoramā pi amanoramā pi. ||4||

Santi bhikkhave jivhāviññeyyā rasā manoramā pi amanoramā pi. ||5||

Santi bhikkhave kāyaviññeyyā phoṭṭhabbā manoramā pi amanoramā pi. ||6||

Santi bhikhhave manoviññeyyā dhammā manoramā amanoramā pi.

Tyassa phussa cittaṃ na pariyādāya tiṭṭhati cetaso apariyādānā araddhaṃ hoti: viriyaṃ asallīnaṃ upaṭṭhitā sati apamuṭṭhā passaddho kāyo asāraddho samāhitaṃ cittaṃ ekaggaṃ: imaṃ khvâhaṃ bhikkhave appamādaphalaṃ samphassamāno tesaṃ bhikkhūnaṃ chasu phassāyatanesu appamādena karaṇīyan ti vadāmi. ||7||

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave khaṇo vo paṭiladdho brahmacariya vāsāyâti.

Diṭṭhā mayā bhikkhave cha phassāyatanānikā nāma nirayā.

Tatha: yaṃ kiñci cakkhunā rūpaṃ passati aniṭṭharūpañ ñeva passati neva iṭṭharūpaṃ akantarūpañ ñeva passati no kantarūpaṃ amanāparūpañ ñeva passati no manāparūpaṃ.

Yaṃ kiñci sotena saddaṃ suṇāti —pe—.

Yaṃ kiñci ghānena gandhaṃ ghāyati —pe—.

Yaṃ kiñci jivhāya rasaṃ sāyati —pe—.

Yaṃ kiñci kāyena phoṭṭhabbam phusati —pe—.

Yaṃ kiñci manasā dhammaṃ vijānāti aniṭṭharūpaṃ yeva vijānāti, no iṭṭharūpaṃ akantarūpaṃ yeva vijānāti, no kantarūpaṃ amanāparūpaṃ yeva vijānāti no manāparūpaṃ. ||8||

Lābhā vo, bhikkhave, suladdhaṃ vo, bhikkhave, khaṇo vo, bhikkhave, paṭiladdho brahmacariyavāsāya.

Diṭṭhā mayā, bhikkhave, cha-phassāyatanikā nāma saggā.

Tattha: yaṃ kiñci cakkhunā rūpaṃ passati iṭṭharūpaṃ

yeva passati no aniṭṭharūpaṃ: kantarūpaṃ yeva passati no akantaṃ rūpaṃ: manāparūpaṃ yeva passati no amanāparūpaṃ.

— pe —.

Yaṃ kiñci manasā dhammaṃ vijānāti iṭṭharūpaṃ yeva vijānāti, no aniṭṭharūpaṃ: kantarūpaṃ yeva vijānāti, no akantarūpaṃ: manāparūpaṃ yeva vijānāti, no amanāparūpaṃ. ||9||

Lābhā vo bhikkhave, suladdhaṃ vo bhikkhave, khaṇo vo paṭiladdho brahmacariya vāsāyâti.

Rūpārāmā, bhikkhave, devamanussā rūparatā, rūpasamuditā rūpavipariṇāma-virāganirodhā dukkhā bhikkhave devamanussā viharanti.

Saddārāmā, bhikkhave, — pe —.

Gandhārāmā, bhikkhave, — pe —.

Rasārāma, bhikkhave, — pe —.

Phoṭṭhabbārāmā, bhikkhave, — pe —.

Dhammāramā, bhikkhave, devamanussā dhammaratā dhammasamuditā dhammavipariṇāma virāganirodhā dukkhā, bhikkhave, devamanussā viharanti. ||10||

Tathāgato ca kho, bhikkhave, Arahaṃ Sammāsambuddho rūpānaṃ samudayañca atthagamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ viditvā na rūpāramo, na rūparato na rūpasamudito na rūpavipariṇāma virāganirodhā sukho bhikkhave Tathāgāto viharati.

Saddānaṃ — pe —.

Gandhānaṃ — pe —.

Rasānaṃ — pe —.

Phoṭṭhabbānaṃ — pe —.

Dhammānaṃ samudayañca atthagamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṃ viditvā: na dhammarāmo, na dhammarato, na dhammasamudito, na dhammavipariṇāma virāganirodho sukho bhikkhave Tathāgato viharatîti. ||11||

Idaṃ avoca Bhagavā. Idaṃ vatvā ca Sugato: athāparaṃ etad avoca satthā:—

Rūpā saddā gandhā rasā phassā dhammā ca kevalā
Iṭṭhā kantā manāpā ca yāva tattha ti vuccanti. ‖1‖

Sadevakassa lokassa ete vo sukhasammatā
Yattha ce te nirujjhanti taṃ tesaṃ dukkhaṃ sammatam. ‖2‖

Sukhaṃ taṃ diṭṭhamariyehi sakkāyassa nirodhanaṃ
Paccanīkaṃ idaṃ hoti sabbalokena passataṃ. ‖3‖

Yaṃ pare sukhato āhu tad ariyā āhu dukkhato
Yaṃ pare dukkhato āhu tad ariyā sukhato vidū. ‖4‖

Passadhammaṃ duvijānaṃ sammuḷhettha aviddasu
Nivutānaṃ tamo hoti andhakāro apassataṃ. ‖5‖

Satañca vivaṭaṃ hoti aloko passatam iva
Santike na vijānanti maggadhammassa kovidā. ‖6‖

Bhavarāga-paretebhi bhavayogânusāribhi
Māradheyyânupannebhi nāyaṃ dhammo susambuddho. ‖7‖

Ko nu aññatram ariyebhi padi sambuddham arahati
Yaṃ padaṃ sammadaññāya parinibbanti anāsavā ti. ‖8‖

DEVADAHASUTTAṂ.

PARITTAṂ NIṬṬHITAṂ.

A COLLECTION OF KAMMAVĀCĀS.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.

Chap. I.

THE ORDINATION OF A PRIEST.

Paṭhamaṃ upajjhaṃ gāhāpetabbo, upajjhaṃ gāhāpetvā pattacīvaraṃ ācikkhitabbaṃ :

'Ayan te patto?' "Āma bhante."
'Ayaṃ saṅghāṭī?' "Āma bhante."
'Ayaṃ uttarāsaṅgo?' "Āma bhante."
'Ayaṃ antaravāsako?' "Āma bhante."
'Gaccha amumhi, okāse tiṭṭhāhi!'

Suṇātu me bhante saṅgho! *Nāgo āyasmato Tissassa* upasampadāpekho. Yadi saṅghassa pattakallaṃ, aham *Nāgaṃ* anusāseyyaṃ.

Suṇasi *Nāga!* ayan te paccakālo bhūtakālo. Yaṃ jātaṃ, taṃ saṅghamajjhe pucchante: santaṃ atthîti vattabbaṃ, asantaṃ natthîti vattabbaṃ.

Mā kho vitthāsi! mā kho maṅku ahosi!
Evaṃ taṃ pucchissan ti.
Santi te evarūpā ābādhā?
'Kuṭṭhaṃ?' "Natthi bhante."
'Gaṇḍo?' "Natthi bhante."
'Kilāso?' "Natthi bhante."
'Soso?' "Natthi bhante."
'Apamāro?' "Natthi bhante."

'Manusso' si?' "Āma bhante."
'Puriso' si?' "Āma bhante."
'Bhujisso' si?' "Āma bhante."
'Anaṇo' si?' "Āma bhante."
'Na' si rājabhaṭo?' "Āma bhante."
'Anuññāto' si mātāpituhi?' "Āma bhante."
'Paripuṇṇa-vīsati-vasso 'si?' "Āma bhante."
'Paripuṇṇan te patta-cīvaraṃ?' "Āma bhante."
'Kinnāmo 'si?' "Ahaṃ bhante *Nāgo* nāma."
'Ko nāmo te upajjhāyo?' "Upajjhāyo me bhante *āyasmā Tissathero* nāma."

Suṇātu me bhante saṅgho! *Nāgo āyasmato Tissassa* upasampadāpekho. Anusiṭṭho so mayā.

Yadi saṅghassa pattakallaṃ, *Nāgo* āgaccheyya.

Āgacchāhîti vattabbo:

Saṅghaṃ bhante upasampadaṃ yācāmi: Ullumpatu maṃ bhante saṅgho, anukampaṃ upādāya!

Dutiyam pi bhante saṅghaṃ upasampadaṃ yācāmi: Ullumpatu maṃ bhante saṅgho, anukampaṃ upādāyā!

Tatiyam pi bhante saṅghaṃ upasampadaṃ yācāmi: Ullumpatu maṃ bhante saṅgho, anukampaṃ upādāya!

Suṇātu me bhante saṅgho! ayaṃ *Nāgo āyasmato Tissassa* upasampadāpekho. Yadi saṅghassa pattakallaṃ ahaṃ *Nāgaṃ* antarāyike dhamme puccheyyaṃ:

Suṇasi *Nāga!* ayan te saccakālo bhūtakālo. Yaṃ jātaṃ taṃ pucchāmi: Santaṃ atthîti vattabbaṃ, asantaṃ natthîti vattabbaṃ.

Santi te evarūpā ābādhā:
'Kuṭṭhaṃ?' "Natthi bhante."
'Gaṇḍo?' "Natthi bhante."
'Kilāso?' "Natthi bhante."
'Soso?' "Natthi bhante."
'Apamāro?' "Natthi bhante."
'Manusso' si?' "Āma bhante."
'Puriso' si?' "Āma bhante."
'Bhujisso' si?' "Āma bhante.'
'Anaṇo' si?' "Āma bhante."

'Na' si rājabhaṭo?' "Āma bhante."
'Anuññāto' si mātāpitūhi?' "Āma bhante."
'Paripuṇṇa-vīsati-vasso' si?' "Āma bhante."
'Paripuṇṇan te pattacīvaraṃ?' "Āma bhante."
'Kinnāmo' si?' "Aham bhante *Nāgo* nāma."
'Ko nāmo te upajjhāyo?' "Upajjhāyo me bhante *āyasmā Tissatthero* nāma."

Suṇātu me bhante saṅgho! Ayaṃ *Nāgo* āyasmato Tissassa upasampadāpekho, parisuddho antarāyikehi dhammehi, paripuṇṇ' assa patta-cīvaraṃ *Nāgo* saṅghaṃ upasampadaṃ yācati *āyasmatā Tissena* upajjhāyena.

Yadi saṅghassa pattakallaṃ saṅgho *Nāgaṃ* upasampadeyya *āyasmatā Tissena* upajjhāyena.

Esā Ñatti:

Suṇātu me bhante saṅgho! Ayaṃ Nāgo āyasmato Tissassa upasampadāpekho parisuddho antarāyikehi dhammehi paripuṇṇ' assa pattacīvaraṃ Nāgo saṅghaṃ upasampadaṃ yācati āyasmatā Tissena upajjhāyena. Saṅgho Nāgaṃ upasampādeti āyasmatā Tissena upajjhāyena. Yassâyasmato khamati Nāgassa upasampadā āyasmatā Tissena upajjhayena, so tuṇh' assa. Yassa na kkhamati, so bhāseyya.

Dutiyam pi etaṃ atthaṃ vadāmi:

Suṇātu me bhante saṅgho! ayaṃ Nāgo āyasmato Tissassa upasampadāpekho parisuddho antarāyikehi dhammehi paripuṇṇ' assa pattacīvaraṃ Nāgo saṅghaṃ upasampadaṃ yācati āyasmatā Tissena upajjhāyena. Saṅgho Nāgaṃ upasampādeti āyasmatā Tissena upajjhāyena. Yassâyasmato khamati Nāgassa upasampadā āyasmatā Tissena upajjhāyena, so tuṇh' assa. Yassa na kkhamati, so bhāseyya.

Tatiyam pi etaṃ atthaṃ vadāmi.

Suṇātu me bhante saṅgho! ayaṃ Nāgo āyasmato Tissassa upasampadāpekho parisuddho antarāyikehi dhammehi paripuṇṇ' assa pattacīvaraṃ Nāgo saṅghaṃ upasampadaṃ yācati āyasmatā Tissena upajjhāyena. Saṅgho Nāgaṃ upasampādeti ayasmatā Tissena upajjhāyena. Yassâyasmato khamati Nāgassa upasampadā āyasmatā Tissena upajjhāyena, so tuṇh' assa. Yassa na kkhamati so bhāseyya.

Upasampanno saṅghena Nāgo āyasmatā Tissena upajjhāyena: khamati saṅghassa: tasmā tuṇhī evaṃ etaṃ dhārayāmîti.—

Tāvadeva chāyā metabbā;
Utupamāṇaṃ ācikkhitabbaṃ;
Divasabhāgo ācikkhitabbo;
Saṅgīti ācikkhitabbā.—

Cattāro nissayā ācikkhitabbā
Cattāri ca akaraṇīyāni ācikkhitabbāni:

1) "*Piṇḍiyālopabhojanaṃ nissāya pabbajjā:* tattha te yāvajīvaṃ ussaho karaṇīyo. Atirekalābho: Saṅghabhattaṃ, uddesabhattaṃ, nimantanaṃ, salākabhattaṃ, pakkhikaṃ, uposathikaṃ, pāṭipadikaṃ." "" Āma bhante!""

2) "*Paṃsukūlacīvaraṃ nissāya pabbajjā:* tattha te yāvajīvaṃ ussaho karaṇīyo. Atirekalābho: khomaṃ, kappāsikaṃ, koseyyaṃ, kambalaṃ, sāṇaṃ, bhaṅgaṃ." "" Āma bhante.""

3) "*Rukkhamūlasenāsanaṃ nissāya pabbajjā:* tattha te yāvajīvaṃ ussaho karaṇīyo. Atirekalābho: vihāro aḍḍhayogo, pāsādo, hammiyaṃ, guhā." "" Āma bhante!""

4) "*Pūtimuttabhesajjaṃ nissāya pabbajjā:* tattha te yāvajīvaṃ ussaho karaṇīyo. Atirekalābho: Sappi, navanītaṃ, telaṃ, madhu, phāṇitaṃ." "" Āma bhante!""

1) "*Upasampannena bhikkhunā methuno dhammo na paṭisevitabbo antamaso tiracchānagatāya pi.* Yo bhikkhu methunaṃ dhammaṃ paṭisevati assamaṇo hoti asakyaputtiyo. Seyyathāpi nāma: Puriso sīsacchinno abhabbo tena sarīrabandhanena jīvituṃ, evam eva bhikkhu methunaṃ dhammaṃ paṭisevitvā assamaṇo hoti asakyaputtiyo. Tan te yāvajīvaṃ akaraṇīyaṃ." "" Āma bhante!""

2) "*Upasampannena bhikkhunā adinnaṃ theyyasaṅkhātaṃ na ādātabbaṃ antamaso tiṇasalākaṃ upādāya.* Yo bhikkhu pādaṃ vā pādārahaṃ vā atirekapādaṃ vā adinnaṃ theyyasaṅkhātaṃ ādiyati, assamaṇo hoti asakyaputtiyo. Seyyathāpi nāma: Paṇḍupalāso bandhanā pamutto abhabbo haritattaya evaṃ eva bhikkhu pādaṃ vā pādārahaṃ vā atirekapādaṃ vā

adinnaṃ theyyasaṅkhātaṃ ādiyitvā, assamaṇo hoti asakyaputtiyo. Tan te yāvajīvaṃ akaraṇīyaṃ." " " Āma bhante!" "

3) " *Upasampannena bhikkhunā sañcicca pāṇo jīvitā na voropetabbo antamaso kunthakipillikaṃ upādāya:* Yo bhikkhu sañcicca manussaviggahaṃ jīvitā voropeti antamaso gabbhapātanaṃ upādāya assamaṇo hoti asakyaputtiyo. Seyyathāpi nāma puthu silā dvedhā bhinnā appaṭisandhikā hoti, evaṃ eva bhikkhu sañcicca manussaviggahaṃ jīvitā voropetvā assamaṇo hoti, asakyaputtiyo. Tan te yāvajīvaṃ akaraṇīyaṃ." " " Āma bhante." "

4) " *Upasampannena bhikkhunā uttari-manussa-dhammo na ullapitabbo antamaso suññāgāre abhirāmīti.* Yo bhikkhu pāpiccho icchāpakato asantaṃ abhūtaṃ uttari-manussa-dhammaṃ ullapati jhānaṃ vā vimokkhaṃ vā samādhiṃ vā samāpattiṃ vā maggaṃ vā phalaṃ vā assamaṇo hoti asakyaputtiyo. Seyyathāpi nāma: tālo matthakā chinno, abhabbo puna viruḷhayā evaṃ eva bhikkhu pāpiccho icchāpakato asantaṃ abhūtaṃ uttari-manussa-dhammaṃ ullapitvā, assamaṇo hoti asakyaputtiyo. Tan te yāvajīvaṃ akaraṇīyaṃ." " " Āma bhante." "

Chap. II.

THE INVESTITURE OF A PRIEST WITH THE THREE ROBES.

Suṇātu me bhante saṅgho. Yo so saṅghena ticīvarena avippavāso sammato. Yadi saṅghassa pattakallaṃ saṅgho taṃ ticīvarena avippavāsaṃ samūhaneyya.

Esā ñatti:

Suṇātu me bhante saṅgho: Yo so saṅghena ticīvarena avippavāso sammato, saṅgho taṃ ticīvarena avippavāsaṃ samūhanati. Yassâyasmato khamati etassa ticīvarena avippa-

vāsassa samugghāto, so tuṇh' assa. Yassa na kkhamati so bhāseyya. Samūhato so saṅghena ticīvarena avippavāso. Khamati saṅghassa tasmā tuṇhī evaṃ etaṃ dhārayāmîti.

Chap. III.

THE FIXING OF A BOUNDARY FOR THE PERFORMANCE OF THE UPOSATHA.

Suṇātu me bhante sangho! Yā sā saṅghena sīmā sammannitā samānasamvāsā ek' uposathā: yadi saṅghassa pattakallaṃ saṅgho taṃ sīmaṃ samūhaneyya.

Esā ñatti:

Suṇātu me bhante saṅgho! yā sā saṅghena sīmā sammannitā samānasamvāsā ek' uposathā, saṅgho taṃ sīmaṃ samūhanati. Yassâyasmato khamati etissā sīmāya samānasamvāsāya ek' uposathāya samugghāto so tuṇh' assa. Yassa na kkhamati, so bhāseyya. Samūhatā sā sīmā saṅghena samānasamvāsā ek' uposathā. Khamati sanghassa tasmā tuṇhī evaṃ etaṃ dhārayāmîti.

'Puratthimāya disāya kin nimittaṃ?' "Pāsāṇo bhante!"

'Eso pāsāṇo nimittaṃ!'

'Puratthimāya anudisāya kin nimittaṃ?' "Pāsāṇo bhante!"

'Eso pāsāṇo nimittaṃ!'

'Dakkhiṇāya disāya kin nimittaṃ?' "Pāsāṇo bhante!"

'Eso pāsāṇo nimittaṃ!'

'Dakkhiṇāya anudisāya kin nimittaṃ?' "Pāsāṇo bhante!"

'Eso pāsāṇo nimittaṃ!'

'Pacchimāya disāya kin nimittaṃ?' "Pāsāṇo bhante!"

'Eso pāsāṇo nimittaṃ!'

'Pacchimāya anudisāya kin nimittaṃ?' "Pāsāṇo bhante!"

'Eso pāsāṇo nimittaṃ!'

'Uttarāya disāya kin nimittaṃ?' "Pāsāṇo bhante!"

'Eso pāsāṇo nimittaṃ!'

'Uttarāya anudisāya kin nimittaṃ?' "Pāsāṇo bhante!"
'Eso pāsāṇo nimittaṃ!'

Suṇātu me bhante saṅgho! Yāvatā samantā nimittā kittitā: yadi saṅghassa pattakallaṃ saṅgho etehi nimittehi sīmaṃ sammanneyya samāna-saṃvāsaṃ ek' uposathaṃ.

Esā ñatti:

Suṇātu me bhante saṅgho! Yāvatā samantā nimittā kittitā saṅgho etehi nimittehi sīmaṃ sammannati samānasaṃvāsaṃ ek' uposathaṃ. Yassâyasmato khamati etehi nimittehi sīmāya sammuti samāna-saṃvāsāya ek' uposathāya, so tuṇh' assa! Yassa na kkhamati so bhāseyya! Sammatā sā sīmā saṅghena etehi nimittehi samānasaṃvāsā ek' uposathā. Khamati saṅghassa tasmā tuṇhī evam etaṃ dhārayāmîti.

Suṇātu me bhante saṅgho! Yā sā saṅghena sammata samānasaṃvāsa ek' uposathā: Yadi saṅghassa pattakallaṃ saṅgho taṃ sīmaṃ ticīvarena avippavasaṃ sammaneyya ṭhapetvā gāmañca gāmūpacarañca.

Esā ñatti:

Suṇātu me bhante saṅgho! Yā sā saṅghena sīmā sammatā samānasaṃvāsā ek' uposathā saṅgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammannati ṭhapetvā gāmañca gāmūpacārañca.

Yassâyasmato khamati etissa sīmāya ticīvarena avippavāsāya sammuti ṭhapetvā gāmañca gāmūpacārañca, so tuṇh' assa! yassa na kkhamati so bhāseyya.

Sammatā sā sīmā saṅghena ticīvarena avippavāsā ṭhapetvā gāmañca gāmūpacārañca. Khamati saṅghassa tasmā tuṇhī evaṃ etaṃ dhārayāmîti.

Chap. IV.

THE BESTOWMENT OF THE KAṬHINA ROBE.

Suṇātu me bhante saṅgho! Idaṃ saṅghassa kaṭhinadussaṃ uppannaṃ. Yadi saṅghassa pattakallaṃ, saṅgho imaṃ kaṭhinadussaṃ itthannāmassa bhikkhuno dadeyya kaṭhinaṃ attharituṃ.

Esā ñatti.

Sunātu me bhante saṅgho! Idaṃ saṅghassa kaṭhinadussaṃ uppannaṃ. Saṅgho imaṃ kaṭhinadussaṃ itthannāmassa bhikkhuno deti kaṭhinaṃ attharituṃ. Yassâyasmato khamati imassa kaṭhinadussassa itthannāmassa bhikkhuno dānaṃ kaṭhinaṃ attharituṃ so tuṇh' assa. Yassa na kkhamati so bhāseyya. Dinnaṃ idaṃ saṅghena kaṭhinadussaṃ itthannāmassa bhikkhuno kaṭhinaṃ attharituṃ. Khamati saṅghassa, tasmā tunhī, evaṃ etaṃ dhārayāmîti.

Kaṭhinadāyakassa vatthaṃ atthi sace so taṃ ajānanto pucchati: "Bhante kathaṃ kaṭhinaṃ dātabban ti?"

Tassa evaṃ ācikkhitabbaṃ: "“Tiṇṇaṃ cīvarānaṃ aññatara-pahonakaṃ suriyuggamana-samaye vatthaṃ kaṭhinacīvaraṃ demā ti dātuṃ vattatîti:

"“Atthārakena bhikkhunā sace saṅghāṭiyā kaṭhinaṃ attharitu kāmo hoti, porāṇikā saṅghāṭi paccuddharitabbā: navā saṅghāṭi adhiṭṭhātabbā, "imāya sanghāṭiyā kaṭhinaṃ attharāmîti," vācā bhinditabbā. Tena kaṭhinatthārakena bhikkhunā saṅghaṃ upasaṅkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā añjaliṃ paggahetvā evaṃ assa vacanīyo:

"Atthataṃ, bhante, saṅghassa kaṭhinaṃ dhammiko kaṭhinatthāro, anumodatha!"

"“Atthataṃ āvuso saṅghassa kaṭhinaṃ dhammiko kaṭhinatthāro anumodamā ti!”"

Suṇātu me bhante saṅgho! Yadi saṅghassa pattakallaṃ saṅgho kaṭhinaṃ uddhareyya.

Esā ñatti:

Suṇātu me bhante saṅgho! Yadi saṅghassa pattakallaṃ sangho kaṭhinaṃ uddharati. Yassâyasmato khamati kaṭhinassa ubbhāro so tuṇh' assa! yassa na kkhamati, so bhaseyya.—

Ubbhataṃ saṅghena kaṭhinaṃ! Khamati saṅghassa tasmā tuṇhī evam etam dhārayāmîti.

Chap. V.

THE ELECTION OF A PRIEST.

Ahaṃ bhante itthannāmaṃ thera-sammutiṃ icchāmi! sohaṃ, bhante, saṅghaṃ itthannāmaṃ therasammutiṃ yācāmi! Dutiyam pi yācāpetvā, tatiyam pi yācāpetvā byāttena bhikkhunā paṭibalena saṅgho ñāpetabbo:

Suṇātu me bhante saṅgho! ayaṃ itthannāmo bhikkhu saṅghaṃ itthannāmaṃ therasammutiṃ yācati. Yadi saṅghassa pattakallaṃ saṅgho itthannāmassa bhikkhuno itthannāmaṃ therasammutiṃ dadeyya.

Esā ñatti:

Suṇātu me bhante saṅgho! Ayaṃ itthannāmo bhikkhu saṅghaṃ itthannāmaṃ therasammutiṃ yācati, saṅgho itthannāmassa bhikkhuno itthannāmaṃ therasammutiṃ deti. Yassâyasmato khamati itthannāmassa bhikkhuno itthannāmaṃ therasammutiyā dānaṃ, so tuṇh' assa. Yassa na kkhamati so bhāseyya.—Dinnā saṅghena itthannāmassa bhikkhuno itthannāmaṃ therasammuti: khamati saṇghassa tasmā tuṇhī evaṃ etaṃ dhārayāmîti.

Chap. VI.

THE GIVING OF A NAME TO A PRIEST.

Ahaṃ bhante itthannāmaṃ nāmasammutiṃ icchāmi, sohaṃ bhante saṅghaṃ itthannāmaṃ nāmasammutiṃ yācāmîti. Dutiyam pi yācāpetva tatiyam pi yācāpetvā byāttena bhikkhunā paṭibalena saṅgho ñapetabbo:

Suṇātu me bhante saṅgho! Ayaṃ itthannāmo bhikkhu saṅghaṃ itthannāmaṃ nāmasammutiṃ yācāti. Yadi saṅghassa pattakallaṃ saṅgho itthannāmassa bhikkhuno itthannāmaṃ nāmasammutiṃ dadeyya.

Esā ñatti:

Suṇātu me bhante saṅgho! Ayaṃ itthannamo bhikkhu saṅghaṃ itthannāmaṃ nāmasammutiṃ yācati: saṅgho itthannāmassa bhikkhuno itthannāmaṃ nāmasammutiṃ deti. Yassâyasmato khamati itthannāmassa bhikkhuno itthannāmaṃ nāma sammutiyā dānaṃ so tuṇh' assa! Yassa na kkhamati so bhāseyya.

Dinnā saṅghena itthannāmassa bhikkhuno itthannāmaṃ nāmasammuti: Khamati saṅghassa tasmā tuṇhī evaṃ etaṃ dhārāyāmîti.—

Evaṃ kammavācaṃ katvā byattena bhikkhunā paṭibalena dātabbo ti.

Chap. VII.

THE DEDICATION OF A VIHĀRA.

Suṇātu me bhante saṅgho; Yadi saṅghassa pattakallaṃ saṅgho itthannāmaṃ vihāraṃ kappiyabhūmiṃ sammanneyya. *Esā ñatti:*

Suṇātu me bhante saṅgho! Saṅgho itthannāmaṃ vihāraṃ kappiyabhūmiṃ sammannati. Yassâyasmato khamati itthannāmassa vihārassa kappiya bhūmiyā sammuti so tuṇh' assa: Yassa na kkhamati so bhāseyya. Sammato saṅghena itthannāmo vihāro kappiyabhūmi. Khamati saṅghassa tasmā tuṇhī evaṃ etaṃ dhārayāmîti.

HANDBOOK OF PĀLI.

III. GLOSSARY.

GLOSSARY.

A.

A, and before vowels AN, a negative particle; used only in composition.

AṀSO, a part, a period of time.

AṀSO, AṀSAṀ, shoulder.

a-kaṭṭho (adj.), not ploughed.

a-kaṇo, rice freed from the red coating which underlies the husks.

a-kanto (adj.), unpleasant, disagreeable.

a-kāliko (adj.), without delay (epithet of the dhamma), immediate.

a-kuppo (adj.), firm, immoveable.

a-kusalo (adj.), bad, evil, sinful.

a-kkuddho (adj.), not violent.

akkha-dhutto, gambler.

akkhātā (m.), one who tells.

a-kkhāti, to tell.

AKKHO, a die.

AGGAṀ, point, top, extremity.

AGGI (m.), fire.

AGGO (adj.), first, foremost.

AṄGAṀ, limb; share, quality, attribute.

acceti, to pass beyond, to overcome; p. p. p. *atīto*, past.

AJJA (adv.), now, to-day.

ajjatagge, henceforward.

AJJHATTAṀ, individual thought.

ajjhattaṁ (adv.), relating to the individual.

ajjhattiko (adj.), internal, belonging to the individual.

AJJHĀYAKO, a preceptor.

AÑJALI (m.), the hollow of the joined hands.

aññataro, one, a certain.

AÑÑĀ (f.) knowledge.

aññatra (adv.), otherwise, with the exception of.

AÑÑO, other.

AṬṬO, a case, a cause.

AṬṬHA (num.), eight.

aṭṭhaṅgiko (adj.), eightfold.

aṭṭhamo, eighth.

AṬṬHI (n.), bone; caus. *aṭṭhiyati*, to treat as a bone.

AṬṬHIMIÑJĀ (f.), marrow.

AṬṬHO, reason.

AḌḌHAYOGO (t. t.), large hall.

aṇuko (adj.), very small.

AṆṆAVO, the sea, the ocean.

ATI (adv. and prep.), over, beyond, exceeding, before vowels *acc.*

ati-go (adj.), escaping from. [gant.

ati-maññati, to despise, to be arro-

ati-mānī (adj.), proud.

ATIREKALĀBHO (t. t.), extra allowance.

ATTĀ (n.), self, mind (for declension, see Grammar).

ATTHA (adv.), here.

ATTHAṀ (Skr. *asta*), disappearance.

attha-gamo, atthaṅ°, disappearance, annihilation.

a-ttharati, to spread out.

atthāya (adv.), for the good of.

ATTHI, to be (for conjugation, see Grammar).

ATTHO, reason, desire; property.

ATHA, ATHO (adv.), and; but.

a-thuso (adj.), free from husk.

a-dinnādānaṁ, taking what is not given.

ADDHĀNAṀ, a road; a long time.

ADHAMO (adj.), lowest.

ADHI (adv. and prep.), above, over; frequently in composition before vowels *ajjh*.

adhi-tiṭṭhati, to devote oneself.

adhi-ṭṭhānaṁ, resting-place.

ADHI-PATI (m.), lord, chief.

adhi-bhāsati, to address; aor. *ajjhabhāsi*.

adhi-vahanaṁ, carrying.

adhi-vāsanaṁ, the assent.

adhi-vāseti (caus.), to consent, to accept.

a-naṇo, free from debt.

an-attā (m.), not a self.

an-atto (adj.), without individuality, unreal.

an-attha-saṁhito, profitless.

an-anu-giddho, without greediness.

an-anu-ssuto (adj.), unheard of.

an-anto, without end, innumerable.

ANA-BHĀVO, non-existence; *anabhāvaṁ gacchati*, to come to nothing, to perish.

an-ābhirati, dissatisfaction.

an-arahā, not being a saint.

an-ariyo, ignoble.

anavajjatā (f.), blamelessness.

anavajjo (adj.), blameless.

an-avayho (adj.), not to be given in marriage.

an-avaseso, without remainder.

an-avilo, clear from.

anākulo, untroubled.

anāgato, future, coming.

anālayo, free from desire, passionless.

A-NICCO (adj.) (t. t.), perishable, not lasting.

aniṭṭho (adj.), unpleasant.

ANU (adv. and prep.), after, later; along, again, in consequence.

anu-kathyati, to recite.

anu-kampako, compassionate.

anu-kampī, compassionate.

anu-jānāti, to permit; p. p. p. *anuññato*.

an-uṭṭhānaṁ, want of energy.

anu-ṭṭhitati, to make to follow.

an-uttaro (adj.), than which none is higher, the highest.

anudisā (f.), an intermediate point of the compass.

an-up-pagacchati, not to embrace.

anu-para-yati, to walk round and round.

anu-passī (adj.), looking at, contemplating.

anu-pubbaso (adv.), in regular order.

anuppanno, not arisen.

an-uppādo, not arising.

anu-yāti, to follow.

anu-yogo, being addicted to.

anu-rakkhati, to protect.

ANU-SAYO (t. t.), repentance.
anusārī (adj.), following.
anu-sāsati, to teach.
anu-ssarati, to call in mind.
anu-ssāveti (caus.), to cause to be heard, to proclaim.
an-ejo (adj.), free from desire.
an-ottapī (adj.), fearless of sinning.
ANTAṀ, the intestines, bowels.
ANTAGUṆAṀ, mesentery.
antamaso, even.
ANTARA (adv. and prep.), within, between, among.
antara-dhānaṁ, disappearance.
antara-dhāyati, to vanish, to hide; p. p. p. *antarahito*, vanished.
antarāyiko, causing an obstacle.
ANTARA-VĀSAKO (t. t.), under-garment worn by a Buddhist priest.
ANTALIKKHAṀ, sky, air.
ANTIMO, last, final.
ANTO (adv. and prep.), within, in, inside; see also *antara*.
ANTO (also neuter), end, limit.
ANDHO (adj.), blind.
andha-kāro, darkness.
ANNAṀ, food.
APAMĀRO, epilepsy.
a-pamuṭṭho (adj.), not left behind.
a-parājito, unconquered.
a-parimāṇo (adj.), immense, undefined.
a-pariyādānaṁ, not taking up, not laying hold of.
APARO (adj.), other, subsequent; western.
a-pādako, having no feet.
APĀYO [going away], hell.

API, PI (part.), also, even.
a-pisuno (adj.), not calumnious.
ap-eti, to go away.
appa-kicco, having few cares.
a-ppagabbho, not arrogant.
a-ppaṭi-sandiko, that cannot be united.
appa-nigghoso, free from noise.
a-ppa-matto, vigilant, careful.
a-ppamāṇo (adj.), infinite.
a-ppa-mādo, vigilance, zeal.
appa-saddo, free from noise.
a-ppa-sanno, dissatisfied.
a-ppiyo, not dear, hateful.
APPO (adj.), small, weak; frequently in composition.
abbh-ug-gacchati, to reach.
A-BY-ĀPĀDO (t. t.), absence of desire.
a-bhabbatā (f.), non-liability.
a-bhabbo (adj.), incapable.
a-bhayaṁ, safety from danger.
ABHI (adv. and prep.), exceeding; in, into.
abhi-kkanto, handsome, beautiful.
abhi-kkanto (p. p. p.), *abhikkamati*, advanced.
abhi-kkamati, to step forward.
abhi-kkamo, advancing.
abhi-gīto, (p. p. p.), recited.
abhijānāti, to know; ger. *abhiññā*.
ABHIJJHĀ (f.), covetousness.
abhi-tiṭṭhati, to surpass.
ABHIṬṬHĀNAṀ (t. t.), crime, deadly sin.
ABHIṆHAṀ (adv.), repeatedly.
abhiṇhaso (adv.), repeatedly.
abhi-nandati, to rejoice, to be pleased with.
ABHI-NIBBATTI (f.) (t. t.), rebirth in another existence.

abhi-niveso, adhering to.
abhi-pāleti, to guard, to keep.
abhi-ppa-modayaṁ, rejoicing.
abhi-ramati, to delight.
abhi-rudo, cooing, singing.
abhi-rūhati, to mount.
abhi-vassati, to cause to rain.
abhi-vadeti, caus. of *abhivadati*, to salute.
abhi-sameti, to penetrate.
a-bhojaneyyo, not to be eaten.
a-mato (adj.), immortal.
a-manāpo (adj.), unpleasing, unpleasant.
a-manoramo (adj.), unpleasant.
a-mitto, enemy.
ARAÑÑAṀ, forest.
ARAHĀ ARAHAṀ (m.), a venerable person.
ARAHO (adj.), worth.
ARIYO (adj.), honourable, venerable, noble.
ARIYA-SACCAṀ (t. t.), sublime truth.
ALAṀ (adv.), sufficient.
ALASO (adj.), idle.
ALOKO, intuition.
alliyati, to be attached, to adhere.
allīko (adj.), being addicted, adhering.
AVA and O (prep. and adv.), away, off; down.
ava-jānāti, to despise.
ava-ruddho (adj.), obstructed.
a-viddasu, ignorant.
a-vippavāso, not parting.
a-vi-rūḷho (adj.), not grown.
a-vivayho (adj.), not marriageable.
avihiṁsā (f.), mercy, humanity.
avecca, gerund. of *ava* + √ *i*, to penetrate.
a-veraṁ, friendliness.
a-santo (adj.), not good, wicked.
a-sammoho (adj.), without infatuation.
a-sallīno, not cowering, resolute.
ASĪTI (num.), eighty.
ASU (pron.), this, that (see Grammar); *amumhi* (loc.), here.
a-suci (adj.), unclean.
a-subho (adj.), bad.
ASURO, an asura.
a-seso (adj.), without rest; all, every.
a-soko, free from sorrow.
ASNATI, to eat.
assādo, tasting; enjoyment, happiness.
a-ssasati, to inhale air.
ASSO, horse.
AHAṀ (pron.), I (see Grammar).
AHI (m.), a snake.
AHO (interjection).

Ā.

Ā (prep.), until, as far as.
ā-kaṅkhati, to desire.
ā-kappo, ornament, disguise.
ā-gacchati, to come.
ā-cikkhati, to tell, to announce, to investigate.
ājañño (adj.), of noble birth.
ā-jīvo, livelihood, means of livelihood.
ĀTAPO, sunshine.
ĀTĀPĪ (adj.), ardent, zealous.
ā-dāti, to take; pass. *ādiyati*.
ĀDICCO, the sun.
ĀDĪNAVO, distress, suffering; evil result.
ānantariko (adj.), uninterrupted.

ĀNĀPĀNAṀ (t. t.), inhaled and exhaled breath.
ĀNISAṀSO, advantage, profit.
ānubhavavā (adj.), possessing power.
ānu-bhāvo, power, dignity.
ā-neti, to bring home.
āpādetā (m.), inflicter, causer.
ābādhiko (adj.), affected with illness.
ĀBĀDHO, illness.
ā-bhujati, to bend, to turn.
ĀMA (interj.), yes, truly.
ā-manteti, to address.
ĀYATANAṀ (t. t.), organs of sense; sphere.
ā-yatiko, future.
ĀYASMĀ, old, venerable.
ĀYĀSO, despair.
ĀYU (n.), life.
ā-yuto (adj.), endowed with.
ā-raddho (p. p. p. to *āradhati*), accomplished.
ā-rabhati, to begin, to attempt, to exert oneself; ger. *ārabbha*; p. p. p. *āraddho*.
ĀRĀMO, pleasure, pleasure-garden.
ā-ruhati, to ascend.
ā-varaṇam, covering.
āvaso, abode.
āvahati, to convey.
ĀVI (adv.), manifestly, in full view (see Grammar).
ā-visati, to enter, to approach.
ĀVUSO (voc. to *āyasmā*), friend!
āsanaṁ, a seat.
Ā-SAVO (t. t.), literally influence; human passion; *khīṇāsavo*, one in whom human passion is extinct.
ĀSEVĪ (adj.), addicted to.
ĀHA, to speak (see Grammar).
āhanati, to strike.
ĀHĀRO, food.
ā-huti (f.), offering.
āhuneyyo (adj.), sacrificial, worshipful, worthy of offerings.

I.

IṄGHA (interj.), come! pray!
ICCHATI, to wish.
ICCHĀ, wish, desire, lust.
IÑJĀTI, to move, to be shaken.
IṆAṀ, debt.
IṬṬHO (adj.), desired, good, pleasant.
ITI, TI (conj.), thus.
ITTHATTAṀ, present condition.
itthan-nāmo, having such and such a name, thus named.
ITTHI (f.), woman (for declension, see Grammar).
IDDHI (f.) (t. t.), supernatural power.
iddhiko (adj.), possessed of *iddhi* (supernatural power).
iddhimā, possessed of supernatural power.
IDHA (adv.), here, hither.
indakhīlo, pillar in front of a city gate.
INDO, king, chief.
INDRIYO (t. t.), faculty.
ISI, a priest; *mahesi* (idem).
issariyaṁ, dominion.
ISSARO, master, chief.
ISSĀ, jealousy, envy.

Ī.

ĪSĀ, pole of a plough.

U.

uk-kujjeti, to set up again.
ug-gacchati, to rise.

ug-gaṇhāti, to rise, to lift up, to learn.

ug-gamanaṁ, rise.

UGGO, violent.

UCCĀ (indecl.), *as first part of compounds* high; *uccāsayanaṁ*, high seat.

UC-CĀRO, excrement.

UJU (adj.), straight.

uj-jhāyati, to be irritated, annoyed.

u-ṭṭhahati, to rise, to stand up, to exert oneself; p. p. p. *vuṭṭhito*.

UṆṆA-NĀBHI (m.), spider.

UṆHAṀ, heat.

UṆHO (adj.), hot.

UḶĀRO (adj.), mighty, great.

UTU (m. f. n.), season.

UTTAMO (superl.), highest, utmost.

UTTARĀ-SAṄGO, the upper yellow garment of a Buddhist priest.

UTTARO (adj.), higher; northern.

UTTĀNO, supine; open, evident, clear, easy; adv. *uttāni* and *uttānā*, clearly.

ut-trasati, to tremble.

UD (prep., only used in composition), above, away; outside, out.

UDAKAṀ, water.

UDARAṀ, belly.

udariyaṁ, stomach.

UDĀNAṀ, solemn utterance.

udāneti (caus.), to breathe forth.

ud-eti, to come up.

UDDHAṀ, upwards.

ud-dharati, to draw out; to lift up.

UPA (adv. and prep.), near to; below, less.

upa-cāro, approach; *gamūpacāro*, the approach to a village.

upa-jīvati, to subsist by.

upajjhāpeti, to command.

UPAJJHO, preceptor.

upa-ṭṭhanaṁ, attendance.

upa-ṭṭhito (p. p. p.), ready, present.

upaḍḍho, half, partial.

upa-dissati, to be seen, discovered.

UPADHI (t. t.), a substratum of being.

upanāmeti (caus.), to offer.

UPA-NĀHĪ (adj.), bearing hatred.

upa-ni-pajjati, to lie down.

upanissāya, near, close to.

upa-nisso, residing in.

upa-pajjati, to come to, to attain.

upamo, highest.

uparimo (adj.), uppermost.

upa-vadati, to blame.

upa-saṅ-kamati, to go to, to approach.

upa-samo, quietude, calm.

UPASAMPADĀ (f.) (t. t.), the upasampadā ordination.

upasampadāpekho, wishing for ordination.

UPĀDĀNAṀ (t. t.), clinging to existence, attachment; *okhandhā*, element of being.

upā-diyati, to take hold; *anukampaṁ upādāya*, taking pity.

upāyāso, despair.

UPĀYO, means of success.

UPĀSAKO, fem. UPĀSIKĀ (t. t.), a lay devotee.

UPEKHĀ (f.), indifference, equanimity.

upekkhako, resigned, patient.

up-eti, to go, to approach; *pāṇupeto*, living, possessed of breath.

UPOSATHIKAṀ (t. t.), food offered on full-moon days.

UPOSATHO (t. t.), the Buddhist Sabbath-day.

up-pajjati, to arise.

uppanno, p. p. p. to *uppajati*.

UBBHĀRO = UDDHĀRO (t. t.), rooting up.

ul-lapati, to lay claim to, to assert.

ul-lumpati, to lift up.

ul-loketi, to look up.

us-saho, exertion.

E.

ekaggo (adj.), calm, tranquil.

eka-cco (adj.), one, a certain.

eka-m-antaṁ (adv.), on one side.

EKO (num.), one; alone.

EKO (adj.), single, solitary.

EKODIBHĀVO (t. t.), unity, perhaps 'predominance.'

etarahi (adv.), now.

etādiso, such like.

ETI, to go, to enter (with acc.).

EVA and EVAṀ (adv.), thus.

ESANĀ (f.), wish, desire.

ESĪ (adj.), seeking, desiring.

ehi-passiko (adj.), inviting (epithet of the dhamma).

O.

o-kāso, room, place.

o-kkanti (f.), descent.

OGHO, flood, torrent.

opanayiko, leading to perfection (epithet of the dhamma).

oṭṭhāvo (adj.), steady.

ODĀTO, white, pure.

opāko, without result.

o-pilāpeti, to let float.

o-bhāsati, to shine.

o-bhāso, light.

o-hito (p. p. p.), put down, deposited.

K.

KAṀSO, metal, bronze.

KAṄKHATI, to doubt.

KACCHURO, scab.

KAṬHINAṀ (t. t.), a robe made for a Buddhist priest in a single day, out of the rough material.

KAṬHINO (adj.), hard, solid.

KAṆḌU (f.), itch.

KAṆṆO, ear.

KAṆHO (adj.), black, sinful.

katapuññatā, meritoriousness.

KATAMO (pron.), what? which?

KATHAṀ (adv.), how.

KATHĀ (f.), discourse.

kad-ariyo, a bad man.

KANTO (adj.), loved, agreeable.

KAPPĀSIKAṀ, cotton.

KAPPIYO (adj.), fit, right, proper; *kappiyabhūmi*, a suitable site.

KAPPETI (caus.), to enter upon, to arrange.

KAPPO, time; rule; ordinance; all, the whole; *kevalakappo*, whole.

KAMPATI, to shake.

KAMBAKAṀ, woollen garment.

KAMMAṀ, doing, action.

kammantā (f.), calling.

kammanto, conduct; occupation, work.

kamma-vipāko, result of actions.

kamyatā (f.), desire.

KARAṆAṀ, making.

KARĪSAṀ, excrement.

KARUṆĀ (f.), compassion.
KAROTI, to make (see Grammar); *manasikaroti*, to pay attention; *kālaṅkaroti*, to die; *añjaliṁ karoti*, to salute respectfully.
KALEBARAṀ, a corpse.
KASATI, to plough.
kasī, ploughing.
kassako, a ploughman.
KĀMO, wish, desire; lust, passion.
KĀYO, body.
kāyiko (adj.), bodily, physical.
KĀRĪ (adj.), doing, acting.
KĀRO, making, constituent part.
kālakiriyā (f.), death.
KĀLO, time; *kalena*, in due time; *bhattakālo*, meal-time.
kālaṁ maññati, he deems it right.
KĀSO, a cough.
KIṀ (adv.), why, pray? what.
kiṁsu, what.
kiñci(d), anything, whatsoever.
KIÑCIKKHAṀ, a trifle.
KITTAYATI, *kitteti*, to proclaim.
KITTI (f.), fame.
KIPILLIKO, an ant.
KILAMATHO, fatigue, mortification.
KILĀSO, scab, dry leprosy.
KĪRAṀ, meat.
KĪVA (adv.), how?
KUKUCCAṀ, misconduct.
KUKUTTHAKO, Phasianus gallus, a bird.
KUCCHI (f.), belly.
KUÑJARO, elephant.
KUṬṬHAṀ, leprosy.
KUNTHO, an ant.
KUMĀRO, boy.
kumārī (f.), a girl.
KULAṀ, flock, herd; family.
kulaputto, son of noble family; high caste.
KULĪRAKO, a crab.
KUSALO (adj.) (t. t.), skilful.
KŪLAṀ, rag.
KEVALĪ (m.) (t. t.), one who is accomplished.
KEVALO (adj.), whole, entire.
KESO, hair.
KO (inter. pron.), who? which? what? (see Grammar).
koci, whosoever.
KOÑCĀ, heron.
KODHO, anger.
kovido, knowing, acquainted with.
KOPĪNAṀ, pudenda.
KOSEYYAṀ, silken stuff.

KH.

KHAṆO, moment (brief measure of time).
khaṇḍiccaṁ, state of being broken.
KHATTIYO, warrior.
KHANTĪ (f.), patience.
KHANDO, the shoulders; t. t. element of being.
KHAMATI, to endure; to forgive; to be approved.
KHAYO, extinction, vanishing.
KHARO, solid; harsh.
KHASĀ (f.), scab.
KHIPATI, to throw.
KHĪYATI, to decrease, to waste away; to murmur; p. p. p. *khīṇo*.
KHĪLO, a pin, a stake.
KHUDDO (adj.), mean.
KHURO, hoof of a horse or ox.
KHEḶO, saliva, phlegm.
KHETTAṀ, land, district.

KHEMAṀ, safety, well-being; *yogakkhemaṁ*, nibbāṇa.
KHEMO, fem. **KHEMĪ** (adj.), secure.
KHO (interj.), indeed.
KHOMAṀ, linen.

G.

GACCHATI, to go (see Grammar).
GAṆO, multitude.
GAṆḌO, goitre.
GAṆHĀTI, to take, to seize; p. p. p. *gahito*.
GANTHETI, to tie, to bind.
GANDO, smell, odour.
GABBHARO, a cleft.
GABBHO, womb, belly.
GAMBHĪRO (adj.), deep.
gammo, accessible.
GARAHĀ (f.), blame.
GARU (m.), parent, teacher.
garu-karo, respect.
GAHAṬṬHO, a householder.
GĀTHĀ, stanza.
gāmini (adj.), leading.
GĀMO, village.
gārayho (adj.), blameable; contemptible.
GĀRAVO, reverence.
gāvi, cow.
GIṀHO, heat.
GIṀHĀNAṀ, hot season.
GIRĀ, voice, speech.
GIRI, mountain.
GILATI, to devour.
GILĀNO (adj.), sick, ill.
GĪTAṀ, singing, a song.
GUTTI (f.), guarding.
GUMBO, a bush, a thicket.
GUHĀ (f.), rock-cave.
GEDHO, greediness.
GO (m. f.), ox, cow (see Grammar).
GOTTAṀ, family, lineage.
GOPATI, to protect, to guard; p. p. p. *gutto*, cp. *kāyagutto*.

GH.

GHARAṀ, house.
gharamesī, leading the life of a householder.
GHĀRO, house.
GHĀNAṀ, nose.
GHĀYATI, to smell.

C.

CA (conj.), and, also.
CAKKHU (n.), eye, insight.
cakkhumā (adj.), having eyes, having insight.
CAṆḌO (adj.), wrathful, passionate.
catuttho, fourth; *catutthaṁ*, for the fourth time.
catud-disaṁ, the four cardinal points.
catup-pado, having four feet.
CATTĀRO (num.), four; *cataso* (f.), *cattāri* (n.).
CARAṆAṀ, good conduct.
CARATI, to go.
CAVATI, to disappear; p. p. p. *cuto*.
CAVANAṀ, disappearance, death.
CĀGO, liberality, self-sacrifice; abandoning.
CICCIṬĀYATI, to splash.
CITTAṀ, mind.
cittako (adj.), mindful.
CINTETI, to think.

CĪVARAṀ, robe.
CUTI, disappearing, death.
cetasiko (adj.), mental.
CETO, mind.
ceto-vimutti, emancipation of mind.
CORO, a thief.

CH.

CHA (num.), six.
CHAṬṬHO, sixth.
CHAḌḌETI, to throw away, to renounce.
CHANDO, wish, resolve, intention.
CHAMBHATI, to be alarmed.
CHAMBHITATTAṀ, trembling.
CHĀYĀ (f.), shadow.
CHINDATI, to cut off.

J.

janapado, a country.
janeti (caus. *jāyati*), to bring forth, to produce.
JANETTĪ, a mother.
JANO, man, person, being.
JARĀ (f.), old age, decay.
JARO, fever.
JALATI, to burn.
JAHĀTI, to leave behind.
JĀTARŪPAṀ, gold.
JĀTI (f.), birth.
JĀTU (adv.), verily.
jāto (p. p. p.), *lomahaṭṭhajāto*, the hair standing on end terrified.
JĀNĀTI, to know.
JĀYATI, to be born, to be produced.
JĀLĀ (f.), flame.
JIGUCCHATI, to dislike.
JIGHACCHĀ (f.), hunger.
jiṇṇako (adj.), old.
JIVHĀ (f.), tongue.
JĪRAṆAṀ, growing old; decay.
JĪRATI, to grow old.
JĪVIKĀ (f.), livelihood, life.
JĪVITAṀ, life.
JĪVĪ (adj.), living.
JUTI (f.), splendour; *jutimā*, possessed with splendour.
JO, at last part of a compound 'arising from.'

JH.

JHĀNAṀ (t. t.), meditation.

Ñ.

ÑATTI (f.), announcement, declaration, formula.
ÑĀṆAṀ, knowledge.
ÑĀTAKO, a relative.
ÑĀTI, kinsman.
ÑĀYO, right method.

Ḍ.

ḌAṀSO, a gad-fly.
ḌASATI, to bite; p. p. p. *daṭṭho*.
ḌĀHO, burning.

ṬH.

ṬHANĪ (adj.), having breasts; *timbaruṭṭhani*, having breasts like a tinduka fruit.
ṬHĀNAṀ, standing.
ṭhānaso (adv.), causally, necessarily.
ṬHITI (f.), durability; life.

T.

TAGGHĀ (adv.), verily.
TACO, skin.
TAṆḌULO, rice ready for boiling.

TAṆHĀ (f.), lust, desire; *mahā-taṇho*, having great desire.

tatiyo, third; *tatiyaṁ*, for the third time.

TATRA (adv.), there.

TAPASSĪ (m.), hermit.

TAPO, penance.

TAMO, darkness.

TAYO (num.), three; f. *tisso*, n. *tini*.

TARATI, to cross, to overcome.

TALAṀ, surface, level.

TASO (adj.), moving, moveable.

TĀLO, fan-palm.

TIṬṬHATI, to stand (see Grammar).

TIṆAṀ, grass.

TIDDĀNAṀ, destroyer.

TIMBARU (m.), the tinduka-tree.

tiracchānagato, a beast, an animal.

TIRIYAṀ (adv.), across.

TU (particle), now, but.

TUṆḌĪKĪRO, cotton-tree.

TUṆHĪ (adv.), silently.

TUVATAṀ (adv.), quickly.

TEJO (n.), splendour.

TELAṀ, rape-oil.

TVAṀ (pron.), you, thou (see Grammar).

TH.

THADDHO (adj.), firm, stubborn, proud; *jāti-tthaddho*, proud of his birth.

THANAYATI, to thunder.

THĀVARO (adj.), stationary, firm.

THERO, a priest, an elder.

THŪLO (adj.), big.

D.

DAKKHATĀ (f.), skill.

DAKKHIṆO (adj.), right-handed; southern.

DAKKHIṆEYYO (adj.), worthy of offerings.

DAḶHO (adj.), firm.

DAṆḌO, a staff.

DADĀTI, to give (see Grammar, p. 56).

DADDALLATI, to blaze, to shine brilliantly.

DADDU (f.), leprosy.

DANTO, a tooth.

DAMO, self-command.

dammo (adj.), to be tamed.

DAYĀ (f.), mercy, pity.

DARĪ (f.), a cave.

DAVO, amusement.

DASA (num.), ten.

DASSANAṀ, insight, discernment.

DĀNAṀ, alms.

DĀNI (adv.), now.

DĀYĀDO, kinsman.

DĀYO, a forest.

DĀRO, DĀRĀ, wife.

DĀSO, slave.

di-jo, twice born.

diṭṭhapado, one who has seen the state (*i.e.* Nibbāṇa).

DIṬṬHĀ (interjection).

DIṬṬHI (f.), view, belief.

DIBBO (adj.), celestial.

DIVASO, a day.

divasā (adv.), during the day.

divā ca ratto, day and night.

DISĀ (f.), a point of the compass.

dissati (pass. of *passati*), to be seen.

DĪGHO (adj.), long.

DUKKHAṀ (t. t.), pain.

DUG-GATI, hell, bad place.

dutiyo, second; *dutiyaṁ* (adv.), for the second time.

duvijāno, difficult to understand.

DUSSAṀ, cloth.

DŪBHATI, to illtreat.

dūrato (adv.), from far.

DŪRE (adv.), far.

deva-ko, god.

devatā, a deva.

devaputto, a god.

DEVO, a god.

DESAYATI, *deseti*, to preach.

DESO, country.

DESSĪ, hater.

DEHO, body.

domanassaṁ, dejection, gloom.

DOSO (Skr. *dvesha*), anger, hatred.

DOSO (Skr. *dosha*), defect, blemish.

DVAYO, of two sorts, divers.

dvi-pāduko, having two feet.

DVE (num.), two.

dvedhā (adv.), in two parts.

DH.

DHAJAGGAṀ, flag.

DHANAṀ, property, wealth.

DHAMMO (t. t.), law, condition; *diṭṭhadhammo*, the visible condition, the present world.

uttarimanussa-dhammo, superhuman condition.

dhamma-vicayo, religious research.

DHAMMO (adj.), religious; fem. *dhammī*.

DHĀTU (n. and f.), substance; principle.

DHĀRAṆAṀ, bearing in mind.

dhārayati (caus.), to bear in mind.

DHITI (f.), wisdom, energy.

DHĪRO (adj.), wise.

DHUTTO, fraudulent.

DHUNĀTI, to shake.

dhuravā, taking the yoke.

DHURO, a yoke.

DHORAYHO, beast of burden.

N.

NA (neg.), not.

NAKHO, nail of the finger.

NAGARAṀ, a town.

NAṄGALAṀ, plough.

NACCAM, dancing.

NANDI (f.), joy.

NAMATI, to bow down.

NAMASSATI, to honour.

NAMO (indecl.), honour, reverence (with the dative).

NARĀSABHO, chief of men.

NARO, man.

NALINĪ (f.), a pond.

NAVA (num.), nine.

NAVANĪTAṀ, cream.

navamo, ninth.

NAVO (adj.), new.

NAHĀTAKO (t. t.), one in whom spiritual instruction is complete; who is cleansed, pure.

NAHĀRU, tendon, muscle.

NĀGO, a serpent; *susunāgo*, a young serpent.

NĀḶIKERO, coconut-tree.

NĀNATTAṀ, diversity.

NĀNĀ (adv.), various, different; away from.

nāna-ppakāro, of various sorts.

NĀMA (adv.), by name; indeed.

NĀMAṀ, name; *nāmarūpam* (t. t.).

nāmaso (adv.), with name.

NIKĀYO, assembly, multitude; *sattanikayo*, assemblage of beings.

NI (prep., only in composition), downwards.

NI and NIR (prep., only in composition), outward.

ni-kubbati, to deceive.

nik-kāmī (adj.), free from desire.

nik-kujjito, what has been overthrown.

nik-khamati, to go out.

nik-khamati, to devote.

ni-kkhepo, putting down; interment.

NIGAMO, a town.

ni-gāhako, an oppressor, enemy.

NIGRODHO, banyan-tree.

NICCO (adj.), perpetual.

ni-jigiṁsati, to covet.

ni-pako (adj.), prudent.

ni-patati, to fall down.

NIBBĀTI (t. t.), to be extinguished, to go out.

NIBBĀṆAṀ (t. t.), the summum bonum of the Buddhists.

NIBBUTI, tranquillity (*Nibbāṇa*).

nibbuto (t. t.), free from care, or having attained Nibbāṇa.

nibhāsī (adj.), shining.

NIMANTANAṀ (t. t.), invitation.

NIMITTAṀ, sign, mark; subject of thought.

niyyāniko, leading to salvation.

NIYO (adj.), own.

NIRAYO, hell.

ni-rujjhati (pass.), to cease, to perish.

NIRODHO (t. t.), cessation.

NIVĀTO, humility.

ni-vāreti (caus.), to keep off, to ward off.

ni-vāsī (adj.), dwelling.

ni-vāseti, to dress.

ni-vesanaṁ, house, abode.

ni-vuto, obstructed.

ni-sāmeti, to attend, listen to.

ni-sīdati, to sit down.

NISSAYO (t. t.), resource; *cattāro nissayā*.

nis-saraṇaṁ, outcome, result.

nis-sāya (ger.), dependent upon.

nihīno (adj.), low, vile.

NĪCO (adj.), low, mean, base.

nī-yati, to go out.

NŪNA (adv.), surely.

nekkhammaṁ, giving up the world.

ne-katiko, fallacious.

NETTAṀ, eye.

P.

PA (prep.), frequently in composition, before, onward.

PAṀSU (n.), dust, dirt.

pa-kāsati, to be visible, to manifest.

PAKKHANDIKĀ (f.), diarrhœa.

PAKKHI (adj.), possessed with wings.

PAKKHIKAṀ (t. t.), a feast held on the eighth day of the month.

pa-kkhipati, to throw.

pa-gumbo, thicket.

pa-ggaṇhāti, to hold out, to bring forth, to get ready.

PACATI, to cook.

pa-cāro, attendant.

pacca-kālo, present time.

PACCATTAṀ (adv.), singly.

paccanīko (adj.), adverse, hostile, opposite.

PACCAYO, a requisite.

pacca-vekkhati, to look at.
pacc-ud-ā-vattati, to retreat.
pacceko, each one, single, several.
PACCHIMO (adj.), hindermost, last; *pacchimā disā*, the west.
pa-jahati, to abandon.
PAJĀ (f.), progeny, race.
pa-jjalati, to burn, to blaze.
pa-jānāti, to know, to understand; caus. *paññāpeti*, to make known; p. p. p. *paññatto*.
pajāyati, to multiply.
pajjalati, to shine.
pajjoto, light, lustre, lamp; *tela-pajjoto*, an oil-lamp.
PAÑCA (num.), five.
pañcamo, the fifth.
PAÑÑĀ, wisdom, intellect, understanding.
PAÑHAṀ (*paṇhaṁ*), question.
PAṬI and PATI, towards, back, in return; in composition before vowels, *pacc*.
paṭi-kkamati, to step backwards.
paṭi-kkamo, retreating.
paṭi-ggahanaṁ, acceptance, receiving (to *gaṇhāti*).
paṭi-ghāto, repulsion, warding off.
PAṬI-GHO, anger.
paṭi-cchādanaṁ, concealment.
paṭi-cchādī, covering.
paṭi-cchādeti, to conceal.
paṭi-jānāti, to know, to personate; aor. *paccaññasi*.
paṭi-nis-sago (t. t.), forsaking.
paṭipadā (f.), step, way.
paṭi-pūjeti, to honour.
paṭi-ppa-ssambhati, to be calmed, to subside, to come to an end.
paṭi-bujjhati, to awake.
paṭi-bhāti, to appear, to be evident.
paṭi-rūpo (adj.), suitable, fit.
paṭi-labhati, to obtain, to receive.
paṭi-lābho, obtaining; attainment.
paṭi-vatteti, to subvert; with *a*, not to be subverted.
paṭi-vijjhati, to acquire.
paṭi-saṅkhāti, to reflect.
paṭi-sañcikkhati, to consider.
paṭi-saṁ-vedī (adj.), experiencing.
paṭi-saraṇo, refuge, help.
paṭi-suṇāti, to assent; aor. *paccassosi*, *paccassosuṁ*.
paṭi-sevati, to practise, to receive.
PAṬHAVĪ (f.), earth.
pa-ṇāmati, to bend.
pa-ṇi-dahati, to stretch.
PAṆIDHI (m.), aspiration (t. t.).
paṇīto (adj.), accomplished, excellent; as neuter, a term for *nibbāṇa*.
PAṆḌITO, wise man.
PAṆḌU (adj.), yellow.
PAṆHO and PAÑHO, question.
PATATI, to fall; caus. *patāyati*.
pati-rūpo, suitable.
pati-sallaṇaṁ, solitude.
patisallāṇārāmo, delighting in solitude.
PA-TIṬṬHĀ (f.), fixity, resting-place.
PATTAṀ, a leaf.
pattakallaṁ, seasonableness, timeliness.
pattacīvaraṁ, bowl and robe.
PATTI (f.), obtaining, acquisition.
PATTO, bowl.
patto, p. p. p. of *pāpuṇāti*.

PATTHAYATI, to wish for, to desire.

PADAṀ, step; *nibbāṇa*.

pa-dahati, to strive, to exert.

PA-DĪPO, lamp.

pa-duṭṭho, wicked, evil.

PANA (adv.), now, further (the same as *puna*).

pa-nudati, to remove, to reject.

PANTHO, a road; also neuter.

PAPPOTI, see *pāpuṇāti*.

PAPPHĀSAṀ, lungs.

pa-bba-jati, to go forth.

PA-BBAJITO (t. t.), one who has given up the world.

PABBAJJĀ (f.), monastic life.

PABBAJJĀ (f.) (t. t.), the pabbajjā ordination.

PABBATO, mountain.

pabhaṁkaro, light-giving.

PABHĀSO, splendour.

pa-majjati, to delay.

pamatto, p. p. p. to *pamajjati*, slothful.

pa-maddī (adj.), crushing, destroying.

PA-MĀṆAṀ, measure.

PAMĀDO, carelessness.

pa-muñcati, to release.

pa-mussati, to leave behind.

PAMOCANAṀ, deliverance.

payirupā-sati, to honour.

pa-yutto, tied.

PARAṀ (adv.), beyond, after.

paramo, highest.

parābhavā, suffering, loss.

PARĀBHAVO, decay, loss.

PARI (prep.), around, about, frequently used in composition, where it appears also as PALI.

PARIKKHĀRO, apparatus.

pari-kkhīno, wasted.

pari-cito (p. p. p.), accumulated.

PARIṆĀMO, change, alteration; digestion.

PARITTĀ (f. and n.), protection.

PARIDEVO, lamentation.

pari-nibbāti (t. t.), to attain Nibbāṇa.

pari-pāko, maturity, perfection.

pari-puṇṇo, completed.

pari-bhāsati, to revile.

pari-mukhaṁ (adv.), in front, before.

pariy-ādāti, to seize, lay hold of.

pariy-āpuṇāti, to learn thoroughly; p. p. p. *pariyāputo*.

pari-yāyo, succession, order, way.

pari-yosānaṁ, termination.

pari-rundhati, to surround; to lay siege.

pari-vaṭṭo, circle, succession; modification.

pari-vaṇṇeti, to describe, to praise.

pari-vāreti (caus.), to surround, to accompany.

PARI-VESANĀ (f. and n.), distribution of food.

PARISĀ, assembly.

pari-sujjhati (pass.), to be purified.

parisuddho (adj.), pure, clear.

PARISSAYAṀ, danger.

PARIHĀRO, attention.

pareto, dead, destroyed.

PARO (adj.), distant, further; other.

PARO (adv.), beyond, more than.

PALĀSO, a leaf.

paligho, an obstacle.

PA-VACANAṀ, the word of the Buddha.

pa-vatteti (caus.), to set rolling; *pavattite dhammacakke*, having founded the kingdom of truth.

PAVANAṀ, side of a mountain.

pa-vapati, to sow.

pa-vassati, to rain.

pa-visati, to enter.

palāyati, to run away.

pali-gunṭhati, to envelop, to entangle.

PALLAṄKO, a couch.

pa-sattho (p. p. p.), praised.

pa-sanno, p. p. p. to *pasīdati*, satisfied.

pa-sahati, to use force.

pa-sādo, brightness, clearness, gladness.

pa-sāsati, to rule.

PASU, cattle.

PASSATI, to see.

pa-ssaddhi (f.), calming down.

pa-ssambhati, to calm down; p. p. p. *passaddho*.

pa-ssambhayaṁ, calming down.

pa-ssasati, to exhale air.

PASSĀVO, urine.

PAHĀNAṀ, abandoning.

pa-hitatto, resolute.

pahūto, much, abundant.

pa-hoti, to be able.

pa-honako (adj.), sufficient.

pākimo (adj.), cooked, dressed, ripened.

PĀCANAṀ, a goad.

PĀṆAṀ, living being.

pāṇātipāti (adj.), taking life.

PĀṆO, breath.

PĀṆAKO, worm, insect.

PĀṆI (m.), hand.

pāṭikaṅkho, to be expected.

PĀṬIPADIKAṀ (t. t.), food offered on the day following full-moon day.

PĀTANAṀ, causing to fall.

gabbhapātanaṁ, causing miscarriage; abortion.

PĀTĪ (f.), a bowl.

PĀTU (adv.), manifestly.

pātu-bhavati, to become visible; aor. *patūr-ahosi*.

pātu-bhāvo, appearance.

pāda-talaṁ, sole of the foot.

PĀDO, a small silver coin.

pādāraho, worth a *pāda*.

PĀDO, foot.

PĀNAṀ, drinking.

pāpako (adj.), bad.

pāpiccho, having sinful desires.

PĀPUṆĀTI, PĀPŪṆOTĪ, PAPPOTI, to attain; *pattabbo*, attainable.

PĀPO (adj.), evil, bad.

PĀYĀSO, rice-milk.

PĀRAṀ, the other shore.

pāraṁ Gaṅgāya, across the Ganges.

pāri-sajjo (adj.), belonging to an assembly; *brahmapārisajjo*, belonging to the retinue of Mahābrahma.

pāri-suddhi, purity, perfection.

PĀLAYATI, to guard, to preserve.

pāliccaṁ, hoariness, greyness of hair.

pā-vussako, belonging to the rainy season.

PĀSĀṆO, a stone.

PĀSĀDO, house of more than one storey, tower, palace.

pāhuṇeyyo (adj.), worthy of being guests.

piṭṭhi-maṁsiko (adj.), backbiting.
piḷakā (f.), a boil.
PIṆḌAPĀTO (t. t.), food received in the alms bowl.
PIṆḌI (f.), lump, mass.
PIṆḌO, lump, ball; food; alms.
PITĀ (m.), father (see Grammar).
PITTAṀ, bile.
PI-NĀSO, cold in the head.
PIPĀSĀ, thirst.
PIPPHALĪ (f.), long pepper.
PIYO (adj.), dear.
PISUNO (adj.), backbiting.
PIHAKAṀ, spleen.
PĪTI, joy, delight.
PUGGALO, individual.
PUCCHATI, to ask, to question.
PUÑÑO (adj.), good, virtuous.
PUTTO, son.
PUTHU (adv.), separately, far and wide.
PUNA, see PANA.
punab-bhavo, rebirth.
PUPPHAṀ, flower.
pubbaṇho, forenoon.
PUBBO (adj.), former, early.
PUBBO, pus, matter.
PURAṀ, town.
pura-kkharoti, to put in front.
purato (adv.), in front of.
puratthimo (adj.), eastern.
PURĀ (adv.), formerly, previously.
PURĀṆO, former.
PURIMO, east.
PURISAKO, minister, attendant.
PURISO, man, a male.
pūjako, honouring.
PŪJĀ, attention, veneration.
PŪJETI, to honour.
PŪTI, stinking, foul.
PŪRO, full.
PEKHĀ (f.), desire; *puññapekkho*, looking for good works.
pecca (ger.), having departed.
peseti (caus.), to send.
POKKHARASĀKATO, a bird.
POTAKO, youth, cub.
potikā (f.), maiden.
pothujjaniko, belonging to an unconverted person; sensual.
ponobbhaviko, connected with rebirth.
PORĀṆO and PORĀṆAKO, old.
POSO, man.
PLAVATI, or *piluvati*, to float; caus. *pilāpeti*.

PH.

PHARATI, to flash, to shine forth.
PHARUSO, harsh, unkind.
PHALAṀ, fruit.
PHALATI, to split asunder, to break open.
PHĀṆITAṀ, sugar.
phāleti (caus.), to split, to cleave.
PHĀLO, ploughshare.
PHĀSU (adj.), comfortable.
phāsu-vihāro, comfort, ease.
PHUṬO, thrilled, pervaded.
PHUSATI, to touch, to reach; p. p. p. *phuṭṭho*.
PHUSSITO (adj.), flowering, blossoming.
PHOṬṬABBAṀ (t. t.), touch.

B.

BANDHATI, to bind.
BANDHANAṀ, binding; bonds, fetter.

BANDHU (m.), kinsman.
BALI (m.), religious offering.
BALIVADDO, an ox.
BAHU (adj.), many.
bahu-ppado, having many feet.
BĀḶHO (adj.), hard, severe, as first part of a compound 'very.'
BĀLO (adj.), young, foolish.
BĀHIRO (adj.), external.
BĪJAṀ, germ, seed.
BUDDHO, an epithet of Gotama, and used as a designation of Gotama 'the Enlightened.'
BOJJHAṄGO (t. t.), constituents of wisdom.
BODHI (f.), wisdom.
BRAVĪTI, BRŪTI, to say, to tell.
BRAHMAṀ, practice of devotion.
BRAHMACARIYAṀ (t. t., also fem.), a religious life; the duties of a religious life.
BRĀHMAṆO, a brahmin.
by-anti-karoti, to abolish, to remove.
BYASANAṀ, misfortune, unhappiness.
byā-karoti, to answer.
BYĀDHI (m.), illness.
BYĀPĀDO, wish to injure.
BYĀROSANĀ (f.), anger.

BH.

BHAKKHO (adj.), eating.
BHAGANDALĀ (f.), fistula.
BHAGAVĀ (adj.), worshipful, venerable; an epithet of the Buddha.
BHAGINĪ (f.), sister.
BHAṄGAṀ, hempen cloth.
BHAJATI, to serve, to honour; to cultivate.
BHAṆATI, to shine.
BHAṆATI, to speak; pass. *bhaññati*.
BHATTAṀ, food; *uddesa°* (t. t.), food given on special occasions; *salāka°* (t. t.), ticket food.
BHADANTO, term for addressing a Buddhist monk.
BHADDO, BHADRO (adj.), good.
BHAYAṀ, fear.
BHARATI, to bear, to support.
BHAVAṀ, lord, sir (see Grammar).
BHAVATI, to be, to exist.
BHAVANAṀ, being, existence; realm.
BHAVO, corporeal existence, birth.
BHĀGO, portion, part, share.
BHĀTARO, brother.
BHĀTĀ (m.), brother.
BHĀRO, burden.
bhāveti (caus. to *bhavati*), to increase, to cause to exist.
BHĀVO, property.
BHĀSATI, to tell.
BHIKKHU, title of a Buddhist monk.
BHIKKUNĪ (f.), female mendicant.
BHISMO (adj.), terrible.
BHĪYO, BHIYYO (adj.), more.
BHĪRU (adj.), timid.
BHUJISSO, a free man; a freed slave.
BHUÑJATI, to enjoy; to eat.
bhummo (adj.), terrestrial.
BHUSAṀ (adv.), much, exceedingly.
bhūtakālo, time to speak the truth.

bhūtapubbo (adj.), that has been before.
BHŪTO, spirit, being.
BHŪMI (f.), the earth.
BHEDO, parting.
BHERAVO (adj.), frightful.
BHESAJJAṀ, medicine.
BHO, sir, master (see Grammar).
BHOGO, wealth; *appa-bhogo*, having little property.
BHOJANAṀ, food.

M.

MAṀSAṀ, flesh.
MAKASO, a gnat, mosquito.
MAKKHI (adj.), concealing; *pāpamakkhi*, hypocritical.
MAGGO, path.
MAṄKU, troubled, restless.
MAṄGALO (adj.), happy.
MACCU (m.), death.
MAJJAṀ, strong drink.
majjhimo (adj.), middle.
MAJJHO, middle.
MAÑÑATI, to think.
MAṆḌANAṀ, adornment.
MAṆḌALĪ (adj.), having a disc.
MATTĀ (f.), measure; quality.
MATTHAKAṀ, head.
MATTHALUṄGAṀ, brain.
MADO, enjoyment.
MADHU (n.), honey.
madhumeho, diabetes.
MANĀPO, pleasing, pleasant, charming.
MANUSSO, man, human being.
MANO, mind (also neuter).
manoramo (adj.), pleasant, delightful.
MANTETI, to consult, to advise.
MANTO, hymn; the Vedas.
MANDIYO, slowness, stupidity.
mamāyito, concerning oneself; own.
MAYURO, MORO, peacock.
MARAṆAṀ, dying, death.
mahab-balo, having great strength.
MAHĀ, great (see Grammar).
mahā-matto, king's minister, great noble.
mahā-rājā, king, great king.
MĀ, negation.
MĀḶUTO, wind.
MĀṆAVAKO (adj.), young; a young man.
MĀTĀ (f.), mother (see Grammar).
MĀNASO, lust.
MĀNUSO, MĀNUSĪ (f.) (adj.), human.
MĀNO, pride, arrogance.
MĀYĀ (f.), illusion, deceit; *māyāvi*, deceitful.
MĀRISO, venerable person; term of address.
MĀLĀ (f.), a garland.
MĀSO, month.
MIGO, antelope, deer.
MICCHĀ (adv.), falsely, wrongly.
micchā-cāro, wrong conduct.
MITTO, friend.
MIDDHAṀ, sleep; *vigatamiddho*, awake.
MINĀTI, to measure; p. f. p. *metabbo*.
MUKHAṀ, mouth, face; means, cause.
MUKHO, face.
MUCCHĀ (f.), faintness.
MUÑCATI, to release.

MUṆḌAKO, shaveling, term of reproach.

MUTTAṀ, urine; *pūtimuttaṁ*, urine of cattle.

MUTTI (f.), release.

MUDU (adj.), soft.

MUDDHĀ (m.), head.

MUDHĀ (adv.), gratis, for nothing.

MUSĀ (adv.), wrongly.

musā-vādo, lying, falsehood.

MUHUTTO, second, brief measure of time.

MŪḶHO, stupid.

MŪLAṀ, root.

MŪSIKO, a fly.

MEGHO, cloud, storm, rain.

METHUNO (adj.), relating to sexual intercourse.

MEDO, fat, blubber.

MERAYAṀ, intoxicating liquor.

MODATI, to rejoice.

MORO, see **MAYURO**.

MOHO, ignorance.

Y.

YAKANAṀ, the liver.

YAKKHO, a superhuman being, a yaksha.

YATI, to restrain; p. p. p. *yato*.

YATO (adv.), since.

YATTHA (adv.), the same as '*yatra*,' inasmuch.

YATHĀ (adv.), as.

yathābhūtaṁ (adv.), according to the reality.

YADĀ (adv.), when, whenever.

YASO, fame, renown.

yasassivā, surrounded by eminent men.

yasassī (adj.), famous.

YĀCATI, to ask, to beg, to entreat.

YĀTI, to go.

YĀTRĀ (f.), livelihood.

YĀNAṀ, going, preceding; carriage, car.

yāni-kato, used as a vehicle.

YĀPANAṀ, maintenance.

YĀPANATI, to live.

YĀVA (adv.), as long; *yāva kīvañca*, and as long as; in conjunction with *eva*, *yāvad eva*, so long as.

YUGAṀ, pair; generation.

YUGO (also neuter), yoke.

YUÑJATI, to turn one's attention [to.

YEBHUYYO (adj.), abundant; *yebhuyyena*, in great numbers.

YO (pron.), who (see Grammar).

YOGAKKHEMO, security; t. t. Nibbāṇa.

YOTTAṀ, tie.

YONI (f.), womb; source, origin.

YONISO, really.

YOBBANAṀ, youth.

R.

RAKKHATI, to protect.

RAKKHĀ (f.), protection.

RAJATAṀ, silver.

RAJJAM, kingdom.

RATTI (f.), night.

ratti-n-divo, day aud night.

RABHASO (adj.), contemptuous, fierce.

RAMATI, to enjoy oneself, to delight in; *rato*, delighting.

RASO, sap, juice; sweet thing; taste.

rassako (adj.), short.
RASSO (adj.), short.
RAHADO, a deep pool, a lake.
RAHO, solitude.
RĀGO, evil desire, greed, attachment, lust.
rājadhānī, royal city.
rājabhaṭo, king's soldier.
RĀJĀ (m.), king, see Grammar.
RĀMO, joy, delight.
RITTO [*rishṭa*], injured.
RUDDO (adj.), cruel.
RUKKHO, a tree.
RŪPAṀ (t. t.), form, figure.
ROGO, illness.
ROCETI (caus.), to approve.
ROSAKO (adj.), wrathful.

L.

LABHATI, to take; p. p. p. *laddho*.
LAYO, instant (brief measure of time).
LASIKĀ (f.), the fluid which lubricates the joints.
LĀBHĀ (adv. dat.), for the advantage of.
LUDDO (adj.), cruel.
LOKO, world.
loka-jeṭṭho, chief of the world.
LOKA-DHAMMO (t. t.), things of the world, worldly condition.
loka-dhātu, world-system.
loka-vidū, knowing the world (epithet of the Buddha).
LOMAṀ, hair of the body.
LOMAHAṀSO, horripilation.
LOHITAṀ, blood.
LOHITO (adj.), red.

V.

VAKKAṀ, kidney.
vaggiyo (adj.), belonging to a group.
VAGGU (adj.), beautiful.
VACCO, lustre.
VAJATI, to walk.
VAJIRO, Indra's thunderbolt.
VAÑCANIKO, deceitful.
VAÑCETI (caus.), to deceive.
VAḌḌHATI, to grow, to increase; to pour out.
VAṆṆO, appearance, beauty, form; caste; *vaṇṇavā* (adj.), having beauty.
VATA (interj.), indeed! verily!
VATTATI, to take place.
VATTHAṀ, cloth; raiment.
VATTHU (n.), substance.
VATTHU (m.), a site, a building (Skr. *vāstu*).
VADATI, to declare; to speak.
VANAṀ, wood, forest.
VANATHO, desire, lust.
VANIBBAKO, mendicant.
VANDAKO, praising.
VANDATI, to praise.
VAPATI, to sow.
VAPPO, sowing.
varaññu, knowing what is excellent.
varado, giving what is excellent.
varāharo, bringing what is excellent.
VARO (adj.), excellent.
VALĪ (f.), a wrinkle.
vālittaro (adj.), wrinkled.
VASATI, to dwell.
vasalako, wretched, outcast.
VASĀ (f.), serum; marrow of the flesh.

VASALO, outcast.
VASSO, rain ; a year.
VĀ (conj.), *vā—vā*, either . . or.
VĀCĀ (f.), word, saying, speech.
VĀTO, wind.
VĀDITAṀ, music.
VĀDO, speaking, speech.
VĀYAMATI, to struggle, to strive.
VĀYĀMO (t. t.), exertion, endeavour.
VĀSO, dwelling, living, abode.
VĀHANAṀ, carrying ; a vehicle ; an animal used in riding.
VI (prep.), used in composition, asunder, apart from.
vi-kālo, wrong time.
VIGGAHO, body ; *manussa°*, a human being.
vi-kiraṇo (adj.), squandering, dispersing.
vi-kkandati, to cry out.
vi-gāhati, to obtain.
vi-cakkhano, knowing, wise, discerning.
vi-carati, to wander.
vi-cāro, investigation.
VICIKICCHITAṀ, doubt.
VICCHIKO, scorpion.
vi-jānā-vato (adj.), understanding.
vi-jeti, *vi-jinati*, to conquer.
VIJJATI, to know (see Grammar).
VIJJATI, to be, to exist.
VIJJĀ (f.), knowledge, wisdom.
VIJJU (f.), lightning.
vijjuko (adj.), lightning.
VIÑÑĀṆAṀ, consciousness, intelligence.
viññāpeti (caus. to *vijānāti*), to speak to, to address, to inform.
VIÑÑŪ (adj.), intelligent.
VI-TAKKO, reflection, thought.
VITACCHIKĀ (f.), scabies.
VITTAṀ, property, wealth.
vitthārati, to declare, to amplify ; aor. *vitthāsi*.
vitthāro, detail, extension, amplification.
VIDŪ (adj.), knowing, wise.
VI-NAYO, training.
VINĀ (adv.), without.
vi-nāseti, to waste.
vineti, to remove, to put away.
vinodanaṁ, removal, dispelling.
vinodeti (caus.), to dispel.
VINDATI, to acquire.
vi-pāceti, to be indignant.
VI-PARI-ṆĀMO, change, reverse.
vi-ppa-mutto (p. p. p.), released.
vi-ppa-yogo, absence.
vippa-vasati, to go abroad ; p. p. p. *vippavuttho*.
vippavāso, absence ; *ticīvarenca avippavāso*, not parting with the three robes.
vi-ppa-sīdati, to become calm.
vi-bhajati, to divide, to distinguish.
VIBHAVO, power, prosperity.
VI-BHAVO (t. t.), absence of existence, formless existence.
vibhāvayati, to understand.
vibhūsanaṁ, adornment.
vi-muñcati, to release ; p. p. p. *vimutto*.
VI-MUTTI (f.), release.
VI-MOKHO, release.
VI-MOCAYAṀ, releasing.
vi-rajo, free from corruption, pure ; free from dust.
vi-rajjāti, to be displeased ; p. p. p. *viratto*.

VIRATI (f.), abstinence.
vi-ramati, to abstain.
vi-ravati, to cry aloud.
vi-rāgo, absence of desire.
virāⁱeti (caus.), to put away.
VIRIYAṀ, exertion, strength.
vi-rūhati, to go on.
vi-rocati, to be brilliant.
VILEPANAṀ, toilet perfume.
vi-varati, to open; p. p. p. *vivaṭo*.
VI-VEKO, separation, seclusion; discrimination.
viviccati (pass.), to separate oneself.
VISAṀ, poison.
vi-samo (adj.), uneven.
vi-suddho, (adj.), pure.
VISŪKAṀ, show, spectacle.
VISŪCIKĀ (f.), cholera.
VISESO, distinction.
vi-ssuto (adj.), renowned.
viharati, to dwell.
VI-HARO, living; Buddhist temple.
vi-hiṁsati, to hurt.
VIHIṀSĀ (f.), hurting.
vīta-malo, spotless.
VĪTO (adj.), devoid of; *a-vīto*, not free from.
vītipatati, to transgress.
vī-ti-sareti, to remind mutually.
VĪRO, hero.
VĪSATI (num.), twenty.
VUṬṬHI (f.), rain.
VUTTI (f.), conduct.
vusitavā, dwelling, residing.
vusī-mā (adj.), dwelling.
vūpakaṭṭho, distant, removed.
VŪPASAMO, pacification.
VE (interj.), indeed.
VEṆU (m.), a bamboo, a reed.
VEDAGŪ (t. t.), knowing the law.
VEDANĀ (f.) (t. t.), perception, sensation.
VEPULLAṀ, development.
veyyā-karaṇaṁ, explanation.
VEYYĀBĀDHIKO, sick, ill; to *byābādho*.
VERAMAṆĪ (f.), abstinence (with abl.).
VEROCANAKO, bright.
VELĀ (f.), time, occasion.
VELO, time.
VEVAṆṆIYAṀ, change, diversity.
VESĪ (f.), harlot.
VEHĀSO, sky.
VOROPETI (caus.), to deprive of.

S.

SA, as first member of a compound 'with.'
SAṀYOJANAṀ (t. t.), bond, attachment.
saṁhanti, to strike.
SAKO (adj.), own.
SAKKACCA (adv.), attentively.
SAK-KĀYA-DIṬṬHI (t. t.), conceit.
SAK-KĀYO, own body or person.
SAK-KĀRO, hospitality.
sak-karoti, to receive hospitality, to honour.
SAKKO (adj.), able.
SAKKHĪ, witness.
SAKHĀ (m.), companion, friend (see Grammar).
SAGGO, heaven.
SAṄKAPPO (t. t.), thought, imagination, aspiration.
saṅ-kampati, to quake, to tremble.
saṅ-kuddho, angry.

SAṄ-KHĀRO (t. t.), the elements, matter.
saṅ-khipati, to shorten, to abridge.
saṅ-khittena, concisely, briefly.
SAṄ-GAHO, protecting.
SAṄ-GĀMO, conflict, battle.
SAṄ-GHĀṬĪ (t. t.), one of the three robes of a priest.
SAṄGHO, the Buddhist clerical community.
SACE (conj.), if.
SACCAṀ, truth.
sacchikaroti, to see face to face; p. p. p. *sacchikato*.
SACCHIKIRIYĀ (f.), realization.
sañcicca (adv. ger.), intentionally.
SAÑJATI (f.), birth.
saññamo, refraining.
SAÑÑĀ (t. t.) (f.), perception.
SAṬHO (adj.), wicked, crafty.
SAṬṬHI (num.), sixty.
SAṆHO (adj.), soft; smooth, gentle.
SATAṀ (num.), a hundred.
SATI (f.), thoughtfulness, remembrance.
satimā (adj.) of retentive memory; thoughtful, reflecting.
sato, p. p. p. *sarati*, recollecting, mindful.
SATTA (num.), seven.
SATTATI, seventy.
sattavāso, abode of beings.
SATTO, being.
SATTHAṀ, weapon.
SATTHĀ (m.), teacher.
sad-attho, one's own advantage.
SADĀ (adv.), always.
SAD-DAHATI, to believe; p. p. *saddahāno*.
SADDO, sound.
SADDHĀ, faith.
SADDHIṀ (adv.), with.
SANTAṀ (a term for Nibbāṇa).
san-tatto, scorched.
san-tarati, to be in haste.
SANTIKE (adv.), in the presence of.
SANTUṬṬHĪ (f.), contentment.
SANTUSSAKO, contented.
SANTO, true, good.
san-dasseti (caus.), to show, to teach.
san-diṭṭhiko (adj.), visible.
san-dhūpāyati, to smoke.
san-nayhati, to bind, to fasten.
san-ni-patati, to assemble.
sannipātiko (adj.), gathered together.
SAPADĀNAṀ (adv.), constantly; *sap°* *piṇḍāya carati*, goes his begging-rounds constantly.
SAPPI, cow's butter.
sap-puriso, good man.
sabbattha (adv.), everywhere.
sabbattho, in every respect.
sabba-dhi, from all sides.
SABBO (pron. adj.), every one, all (see Grammar).
SABHĀ (f.), an assembly.
samaṇako, wretched *samaṇa*.
SAMAṆO, an ascetic.
SAMATTO (adj.), complete.
SAMATHO, tranquillity.
SAMANTO, all, entire; *samantā*, from every side.
samannāgato, endowed with.
SAMAYO, time, assembly, agreement; *ekaṁ samayaṁ*, once upon a time.
sama-vekkhati, to take into consideration.

sam-ā-gacchati, to assemble.
sam-ā-carati, to follow.
sam-ā-dapeti (caus. *samādiyati*), to instigate, to advise.
sam-ā-dahati, to put together; pass. *samādhīyati*, to become tranquilized.
SAMĀDHI (f.) (t. t.), meditation.
SAMĀNO (adj.), equal, same, similar.
SAM-Ā-PATTI (f.) (t. t.), attainment.
sam-ā-hito, steadfast.
sam-ikkhati, to consider, to reflect.
SAM-ITI (f.), assembly.
sam-uk-kaṁsati, to exalt.
sam-ug-ghāto, removal.
sam-uṭ-ṭhānam, rising, originating.
sam-ut-tejeti (caus.), to stir, to excite.
SAM-UD-AYO, rise, origin.
sam ud-eti, to arise; *samudito*, elevated.
SAMUDDO, sea.
sam-upabbūḷho (p. p. p.), set up.
sam-ūhanti, to remove.
SAMO, equal.
sam-pa-kampati, to tremble, to shake; *a-sam-pa-kampiyo*, that cannot be shaken.
sam-pajano, conscious.
sam-patto (p. p. p.), endowed with.
sam-pa-dhūpāyati, to smoke in volumes.
sam-panno (p. p. p.), endowed with.
SAM-PA-YOGO, union, presence.
sam-parāyiko (adj.), relating to the future.
SAM-PARĀYO, future state, next world.
sam-pa-vedhati, to tremble.
sam-pa-sādanaṁ, making serene; tranquilization.
sam-passati, to behold, to discern.
sam-pa-haṁseti (caus.), to gladden, to delight, to praise.
sampha-ppa-lāpo, frivolous talk.
sam-phassa-jo, arising from contact.
SAM-PHASSĀNAṀ (t. t.), contact.
sam-phasso, contact.
sam-bahulo (adj.), many.
sam-bādho, pressure, straits.
SAM-BOJJHAṄGO (t. t.), constituent of bodhi.
sambhav-esī (adj.), seeking rebirth.
SAM-BHAVO, production.
sam-mannati, to agree to, to decide; to sanction.
SAMMĀ (indecl.), fully, thoroughly (used frequently in composition); *Sammā sambuddho*, the All Wise.
sam-mukhī-bhūto, confronted.
sam-mukho (adj.), face to face.
SAM-MUTI (f.), consent, choice, determination.
sam-muyhati, to be stupefied; p. p. p. *sammūḷho*.
sam-modati, to agree with; *saddhiṁ s°*, to exchange friendly greetings.
SAMVARĪ (f.), night.
sam-vāso, living with.
sam-viggo, excited.
SAYATI, to lie down.
SAYANAṀ (SENAṀ), lying, sleeping; bed, couch.
SARAṆAṀ, refuge.
SARABŪ (f.), a lizard.
sarito (p. p. p.), flowing.
SARĪRAṀ, body.
SARO, sound.

SALĀKĀ, a peg; slip, bit of wood.

sal-lahuko (adj.), light.

SALLĪNO, bent together.

SAVAṆAṀ, hearing.

SASSU (f.), mother-in-law.

SAHA (in composition), together, with.

saha-gato, accompanied.

sahasā (adv.), with violence.

SAHASSĪ, thousand (in composition).

SAHĀ (adv.), with.

sahā-sīlī (adj.), being fond of society.

SĀKACCHĀ (f.), conversation.

SĀDHU (adv.), well, good.

SĀṆAṀ, hempen cloth.

SĀMĪCĪ (f.), correctness.

SĀYAṆHO, evening.

SĀYATI, to taste.

SĀRATHI, charioteer.

sārāṇīyo (adj.), that which should be remembered.

sā-ruppo (adj.), fit, proper.

SĀLI (m.), rice.

SĀLIKĀ (f.), the maynah-bird.

SĀVAKO, a disciple.

sāveti (caus. to *suṇoti*), to impart, to inform.

SĀSANAṀ, order, command. *Buddhas°*, the teaching of the Buddha.

SĀSO, asthma.

SIKKHATI, to learn.

SIKHĀ (f.), peak, summit; *aggi-sikhā*, flame of fire.

SIKKHĀPADAṀ (t. t.), sentence of moral training.

SIṄGHĀṆIKĀ, mucus of the nose.

SITO (Skr. *çrita*), resting upon.

SIPPAṀ, skill.

SIRIṀSAPO, a snake.

siri-ma (adj.), having magnificence, glory.

SIRĪ (f.), fortune, prosperity.

SILĀ (f.), a rock.

SILOKO, a stanza, a çloka.

SIVIKĀ (f.), a palanquin.

SIVO (adj.), auspicious, blest, happy.

SĪMĀ (f.), boundary, limit.

SĪTAṀ, coldness.

SĪTO (adj.), cold, cool.

SĪLAṀ (t. t.), nature, character; moral character, piety.

SĪLABBATAṀ (t. t.), affection of good rites.

sīla-vā (adj.), virtuous.

SĪLĪ (adj.), having a habit, disposition; *niddā-s°*, drowsy, slothful.

SĪSAṀ, head.

SĪHO, lion.

SU (in composition), well, good.

SUKO, a parrot.

SUKHO (adj.), blest, happy.

SUKHO, bliss.

SU-GATO, happy (epithet of the Buddha).

su-gandho, of good smell.

su-ggahito (adj.), grasped.

SUCI (f.), purity.

su-ciṇṇo, well done.

SUÑÑĀGARAṀ, solitude, place void of houses.

SUṆOTI, **SUṆATI**, to hear (see Grammar).

suto (p. p. p.), heard, renowned.

sudaṁ (part.), sma + idam.

su-dul-labho, very difficult to obtain.

SU-DHAMMATO (t. t.), perfection.

SUDDHO (adj.), clean.
su-paṭi-panno, well-conducted.
SUPATI, to sleep.
SUPINAṀ, sleep.
su-ppa-yutto (p. p. p.), thoroughly joined.
su-bhavo, easily supported.
su-mano, satisfied.
su-māpito (adj.), well-built.
SURĀ (f.), intoxicating liquor.
SURIYO, the sun.
su-vi-jāno, easily known.
SUSU, a boy.
SUSSŪSĀ (f.), desire to hear.
SŪJU (adj.), conscientious.
SŪLO, rheumatism.
SEṀHAṀ, phlegm.
SEKHO (t. t.), one who is under training.
SEṬṬHO (adj.), best, foremost.
SEDO, sweat, moisture.
SENĀ (f.), army.
SEN-ĀSANAṀ, [sleeping and sitting] dwelling.
seyyako (adj.), lying, sleeping.
SEVATI, to serve, to follow.
SEVANĀ (f.), addicted to, devotion to; *A-sevanā*, not addicted to.
SO (pron.), this (see Grammar).
SO (adj.), own; *saṁ* (adv.) by oneself.
SOKO, sorrow, grief.
SOCATI, to grieve.
socanattaṁ, mourning.
SOCANAṀ, mourning.
SOṆḌO (adj.), addicted to drink; fem. **SOṆḌĪ**.
SOTAṀ, ear.
SOTĀPATTI (f.), (t. t.), sanctification.
SOTTHANAṀ, blessing.
SOBHATI, to shine.
SORACCAṀ, tenderness.
sovacassatā (f.), pleasant speech.
SOSO, consumption.
sv-akkhāto, well told.

H.

HA (interj.), truly.
HAṬṬHI (m.), elephant.
HAṬṬHO (p. p. p.), bristling.
HATTHO, hand.
HADAYAṀ, heart.
HANTI, to kill.
HANDA (interj.), come on!
HAMMIYAṀ, house surrounded by walls.
HARATI, to carry away.
HARI (adj.), green.
HARITAṀ, grass.
haritattaṁ, greenness, yellowness.
HAVE (interj.), truly.
HI (part.), for, because; certainly, indeed; also.
HIṀSATI, to hurt.
HIRAÑÑAṀ, gold.
HIRĪ, modesty, shame.
HITO (p. p. p. and adj.), beneficial.
hīno (p. p. p.), wasted, decayed.
HEṬHETI, to injure.
HEṬṬHIMO (adj.), lower, lowest.
HETU (adv.), on account of, by means of.
HOTI, to be; see *bhavati*.

HERTFORD:
PRINTED BY STEPHEN AUSTIN AND SONS.

SIÑHALESE ALPHABET.

VOWELS.

අ a. ආ ā. ඉ i. ඊ ī. උ u. ඌ ū. එ e. ඔ o.

VOWEL SYMBOLS.

ා. ි. ී. ු. ූ. ෙ. ෙ ා.

ක ka. කා kā. කි ki. කී kī. කු ku. කූ kū. කෙ ke. කො ko.

ඛු khu. ඛූ khū.

NASAL VOWELS.

The symbol is ං. අං aṁ. It is also used for any nasal before another consonant.

CONSONANTS.

ක ka.	ඛ kha	ග ga.	ඝ gha.	ඞ ṅa
ච ca	ඡ cha	ජ ja.	ඣ jha	ඤ ña
ට ṭa	ඨ ṭha	ඩ ḍa	ඪ ḍha	ණ ṇa
ත ta	ථ tha	ද da	ධ dha	න na
ප pa.	ඵ pha	බ ba	භ bha	ම ma
ය ya	ර ra	ල la*	ව va	
ස sa	හ ha	ළ la.		

CONSONANT SYMBOLS

්‍ය y. බ්‍ය bya.

්‍ර r. බ්‍ර bra.

Virama. ් ක් k. ම් m.

COMPOUND CONSONANTS.

ඟ ṅga ඤ්ච ñca ඦ ñja ඬ ṇḍa ට්ඨ ṭṭha.

ද්ධ ddha. ච්ච cca. බ්බ bba. ඹ mba.

ක්ඛ kkha. ජ්ඣ jjha ත්ථ ttha න්ධ ndha

5512

Burmese Alphabet.

Vowels.

အ *a.* အာ *ā.* ဣ *i.* ဤ *ī.* ဥ *u.* ဦ *ū.* ဧ *e.* ဩ *o.*

Vowel Symbols. ာ or ါ . ိ ီ ု ူ ေ . ေ ာ

က *ka.* ကာ *kā.* ကိ *ki.* ကီ *kī.* ကု *ku.* ကူ *kū.* ကေ *ke.* ကော *ko.*
ဂါ *gā* ဂေါ *go.*

Nasal Vowels. *The symbol for the nasal vowels is* ံ
အံ *aṁ. It is also used to express any nasal before another consonant.*

Simple Consonants.

က	*ka*	ခ	*kha*	ဂ	*ga*	ဃ	*gha*	င	*ṅa*
စ . စ	*ca*	ဆ	*cha*	ဇ	*ja*	ဈ	*jha*	ည	*ña*
ဋ	*ṭa*	ဌ	*ṭha*	ဍ	*ḍa*	ဎ	*ḍha*	ဏ	*ṇa*
တ	*ta*	ထ	*tha*	ဒ	*da*	ဓ	*dha*	န	*na*
ပ	*pa*	ဖ	*pha*	ဗ	*ba*	ဘ	*bha*	မ	*ma*
ယ	*ya*	ရ . ဂ	*ra*	လ	*la*	ဝ	*va*		
သ	*sa*	ဟ	*ha*	ဠ	*ḷa*				

Consonant Symbols.

င *ṅa.* င်္ ကင်္ *ṅka*
ယ *ya.* ျ ယျ *yya* ချ *khya*
ရ *ra.* ြ ကြ *kra* ဗြ *bra.*
ဝ *va.* ွ တွ *tva.*
ဟ *ha* ှ ဏှ *ṇha* မှ *mha.*
Virāma ် တ် *t.*

Compound Consonants.

က္ခ *kkha* စ္ဆ *ccha* ဋ္ဌ *ṭṭha* ဍ္ဎ *ḍḍha*
ဏ္ဍ *ṇḍa* တ္ထ *ttha* ဒ္ဓ *ddha* န္န *nna*
ပ္ပ *ppa* ပ္ဖ *ppha* မ္မ *mma* သ္မ . သ္မ *sma*
ဿ *ssa.*

5512

KAMBODIAN ALPHABET.

VOWELS.

អ *a.*	អា *ā.*	ឥ *i.*	ឦ *ī.*	ឧ *u.*	ឩ *ū.*	ឯ *e.*	ឲ *o.*
		អិ	អី	អុ	អូ	អេ	អោ

VOWEL SYMBOLS.

ា	ិ	ី	ុ	ូ	េ	េ	ោ
ក *ka.*	កា *kā*	កិ *ki.*	កី *kī.*	កុ *ku.*	កូ *kū.*	កេ *ke.*	កោ *ko.*

NASAL VOWELS. *The symbol* ំ *is added to the simple vowel:* អំ *aṁ. It is also used as a nasal before another consonant.*

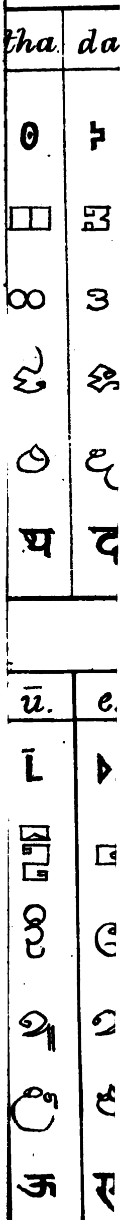
SIMPLE CONSONANTS

ក *ka.*	ខ *kha*	គ *ga.*	ឃ *gha.*	ង *ṅa*
ច *ca*	ឆ *cha*	ជ *ja.*	ឈ *jha*	ញ *ña*
ដ *ṭa*	ឋ *ṭha*	ឌ *ḍa*	ឍ *ḍha*	ណ *ṇa*
ត *ta*	ថ *tha*	ទ *da*	ធ *dha*	ន *na*
ប *pa*	ផ *pha.*	ព *ba*	ភ *bha*	ម *ma.*
យ *ya*	រ *ra*	ល *la*	វ *va*	
ស *sa*	ហ *ha*	ឡ *ḷa*		

COMPOUND CONSONANTS.

Symbol	*for*	*ra*	្រ	ប្រ *bra*	ន្ទ្រ *ndra*	
,,	,,	*ma*	្ម	ហ្ម *hma*	ស្ម *sma*	
,,	,,	*gemination*	្ស	ស្ស *'ssa*	ប្ប *ppa*	

ក្ខ *kkha*	ង្ឃ *ṅgha*	ច្ឆ *ccha*	ញ្ច *ñca*	ដ្ឋ *ṭṭha*
ណ្ឌ *ṇḍa*	ត្ថ *ttha*	ត្វ *tva*	ទ្ធ *ddha*	ទ្វ *dva*
ន្ន *nna*	ម្ព *mba.*			



N;

S.

the
with
own.
6*d*.

ence
12*s*.

First
the
by
8vo,
21*s*.

his
Doc-
tical
ity.
2
21*s*.

An
orse
6*d*.

tion
tera-
12*s*.

sto-
thia
n 1.
6*d*.

eing
lish
Tes-
Tes-
6*d*.

CATALOGUE

OF

WILLIAMS AND NORGATE'S PUBLICATIONS.

Abhidhanaratnamala, the, of Halâyudha. A Sanskrit Vocabulary (120 pp.), edited, with a complete Sanskrit-English Glossary (180 pp.), by Dr. T. Aufrecht. 8vo. (Published at 18*s.*) 10*s.*

Æschylus. Agamemnon. Greek Text revised and translated by John F. Davies, B.A. 8vo, cloth. 3*s.*

Ali (Syed Ameer) Life of Mohammed. A Critical Examination of the Life and Teachings of Mohammed, from a Mohammedan Standpoint, including Chapters on Polygamy, Slavery, Moslem Rationalism, Moslem Mysticism, &c. Crown 8vo, cloth. 9*s.*

Attwell (Professor H.) Table of Aryan (Indo-European) Languages, showing their Classification and Affinities, with copious Notes; to which is added, Grimm's Law of the Interchange of Mute Consonants, with numerous Illustrations. A Wall Map for the use of Colleges and Lecture-rooms. 2nd Edition. Mounted with rollers. 10*s.*

—— **Table of the Aryan Languages,** with Notes and Illustrations. 4to, boards. 7*s.* 6*d.*

Autobiography of an Independent Minister, Chapters from the. Cr. 8vo, cloth, 4*s.*

Bannister (Rev. Dr. J.) Glossary of Cornish Names, Ancient and Modern, Local, Family, Personal, 20,000 Celtic and other Names in use in Cornwall. 8vo, cloth. 12*s.*

Barnabas' Epistle, in Greek, from the Sinaitic Manuscript of the Bible, with a Translation by S. Sharpe. Crown 8vo, cloth. 2*s.* 6*d.*

Barratt (A.) Physical Ethics, or the Science of Action: an Essay. 8vo, cloth. 12*s.*

Baur (F. C.) Church History of the First Three Centuries. Translated from the Third German Edition. Edited by Rev. Allan Menzies. 2 vols. 8vo, cloth. 21*s.*

—— **Paul, the Apostle of Jesus Christ,** his Life and Work, his Epistles and Doctrine. A Contribution to a Critical History of Primitive Christianity. Translated by Rev. A. Menzies. 2 vols. 8vo, cloth. 21*s.*

Bayldon (Rev. G.) Icelandic Grammar. An Elementary Grammar of the Old Norse or Icelandic Language. 8vo, cl. 7*s.* 6*d.*

Beard (Rev. C.) Port Royal, a Contribution to the History of Religion and Literature in France. 2 vols. 8vo. 12*s.*

Bernstein and Kirsch. Syriac Chrestomathy and Lexicon. Chrestomathia Syriaca cum Lexico. 2 vols. in 1. 8vo, cloth. 7*s.* 6*d.*

Bible, translated by Samuel Sharpe, being a Revision of the Authorized English Version. 5th Edition of the Old Testament, 9th Edition of the New Testament. 8vo, roan. 4*s.* 6*d.*

—— vide also Testament.

Bible for Young People. A Critical, Historical, and Moral Handbook to the Old and New Testaments. By Dr. H. Oort and Dr. J. Hooykaas, with the assistance of Dr. Kuenen. Translated from the Dutch by the Rev. P. H. Wicksteed. 6 vols. Crown 8vo. 31*s.*

Bisset (A.) Short History of the English Parliament. Crown 8vo. 4*s.*

Bleek (F.) Lectures on the Apocalypse. Edited by Dr. S. Davidson. 8vo, cloth. 10*s.* 6*d.*

Bouzique (E. U.) The History of Christianity. Translated from the French by the Rev. Dr. Beard. 3 vols. Crown 8vo, cloth. 21*s.*

Bryce (Rev. Dr.) The Laws of Greek Accentuation simplified. 3rd Edition. 12mo. 6*d.*

Channing and Lucy Aikin. Correspondence of William Ellery Channing, D.D., and Lucy Aikin, from 1826 to 1842. Edited by Anna Letitia Le Breton. Crown 8vo, cloth. (Published at 9*s.*) 4*s.*

Chastel (Rev. E.) Christianity in the Nineteenth Century. Translated by the Rev. Dr. Beard. Crown 8vo, cloth. 5*s.*

Cholmondeley (Canon Charles) The Passage of the Four ΓΑΡ. A New Explanation of Romans ii. 11—16, with its bearing on the Intrinsic and Extrinsic Systems of Justification by Faith, and on the Pauline Views of the Tübingen Critics and others. 8vo, cloth. 7*s.* 6*d.*

Cobbe (Miss F. Power) The Peak in Darien, and other Inquiries touching Concerns of the Soul and the Body. Crown 8vo, cloth. 7*s.* 6*d.*

—— **The Duties of Women.** A Course of Lectures delivered in London and Clifton. 2nd Edition. Crown 8vo, cloth. 5*s.*

—— **The Hopes of the Human Race,** Hereafter and Here. Essays on the Life after Death. With a Preface having special reference to Mr. Mill's Essay on Religion. 2nd Edition. Cr. 8vo. 5*s.*

Cobbe (Miss F. Power) Alone to the Alone. Prayers for Theists, by several Contributors. 3rd Edition. Crown 8vo, cloth. 5*s.*

—— **Broken Lights.** An Inquiry into the Present Condition and Future Prospects of Religious Faith. 3rd Edition. 5*s.*

—— **Dawning Lights.** An Inquiry concerning the Secular Results of the New Reformation. 8vo, cloth. 5*s.*

—— **Darwinism in Morals,** and (13) other Essays (Religion in Childhood, Unconscious Cerebration, Dreams, the Devil, Auricular Confession, &c. &c.). 8vo, cloth. 5*s.*

Crawford (Rev. F.) Horæ Hebraicæ. Cr. 8vo, cloth. 4*s.* 6*d.*

Crowfoot (J. R.) Fragmenta Evangelica quæ ex antiqua recens. vers. Syriac. Nov. Test. a Curetono vulg. Græce reddita, &c. 2 Parts; and Observations, 1 Part. 4to. 20*s.*

Cureton (Dr. W.) History of the Martyrs in Palestine, by Eusebius, in Syriac. Edited and translated. Royal 8vo, cloth. 10*s.* 6*d.*

Dante's Inferno. Translated into Greek verse by Mussurus Pasha, D.C.L. 8vo, cloth. 12*s.*

Davids (T. W. Rhys) Lectures on the Origin and Growth of Religion, as illustrated by some Points in the History of Indian Buddhism. (Hibbert Lectures, 1881.) 8vo, cloth. 10*s.* 6*d.*

Davidson (Rev. Dr.) On a Fresh Revision of the English Old Testament. Crown 8vo. 5*s.*

Delbos (Prof. Léon) Chapters on the Science of Language. Crown 8vo, cloth. 3*s.*

Dipavamsa, the: a Buddhist Historical Record in the Pali Language. Edited, with an English Translation, by Dr. H. Oldenberg. 8vo, cloth. 21*s.*

Dunkin (E., F.R.S.) Obituary Notices of Astronomers, Fellows and Associates of the Royal Astronomical Society. 8vo, cloth. 6*s.* 6*d.*

Echoes of Holy Thoughts: arranged as Private Meditations before a First Communion. 2nd Edition, with a Preface by Rev. J. Hamilton Thom. Printed with red lines. Fcap. 8vo, cloth. 2*s.* 6*d.*

Engelhardt (C.) Denmark in the Early Iron Age. Illustrated by recent Discoveries in the Peat-Mosses of Slesvig. 33 Plates (giving representations of upwards of a thousand objects), Maps, and numerous other Illustrations on wood. 4to, cloth. 31*s.* 6*d.*

Ereuna, or an Investigation of the Etymons of Words and Names, Classical and Scriptural, through the Medium of Celtic; together with some Remarks on Hebræo-Celtic Affinities. By a Celtophile. Crown 8vo, cloth. 6*s.*

Ewald's (Dr. H.) Commentary on the Prophets of the Old Testament. Translated by the Rev. J. F. Smith. Vol. I. General Introduction, Yoel, Amos, Hosea and Zakharya 9—11. Vol. II. Yesaya, Obadya and Mikha. Vol. III. Nahûm, Ssephanya, Habaqqûq, Zachârya, Yéremya. Vol. IV. Hezekiel, Yesaya xl.—lxvi. Vol. V. and last, Haggai, Zakharya, Malaki, Jona, Baruc, Daniel, Appendix and Index. 8vo, cloth. Each 10*s.* 6*d.*

—— **Commentary on the Psalms.** Translated by the Rev. E. Johnson, M.A. 2 vols. 8vo, cloth. Each 10*s.* 6*d.*

—— **Commentary on the Book of Job,** with Translation. Translated from the German by the Rev. J. Frederick Smith. 8vo, cloth. 10*s.* 6*d.*

Falconer (Dr. W.) Dissertation on St. Paul's Voyage from Cæsarea to Puteoli, and on the Apostle's Shipwreck on the Island Melite. 8vo, cloth. 3*s.* 6*d.*

Frankfurter (Dr. O.) Pali Handbook; being (1) A Pali Grammar, (2) Pali Texts, (3) Glossary. 8vo.

Fuerst (Dr. Jul.) Hebrew and Chaldee Lexicon to the Old Testament. 4th Edition, improved and enlarged. Translated by Rev. Dr. Samuel Davidson. Royal 8vo, cloth. 21*s.*

—— Kept also half-bound morocco. 26*s.*

Goldschmidt (H. E.) German Poetry; with the English Versions of the best Translators. Poems of Goethe, Schiller, Freiligrath, Bürger, Heine, Uhland, Körner, &c. &c. Translated by Carlyle, Anster, Blackie, Sir Th. Martin, Shelley, Lord Ellesmere, Lord Lytton, Coleridge, Longfellow, Edgar Bowring, Garnett, &c. 8vo, cloth. 5*s.*

Gostwick (J.) and R. Harrison. Outlines of German Literature. Dedicated to Thos. Carlyle. New Edition. 8vo. 10*s.*

Gotch (Rev. Dr. J. W.) Codex Cottonianus. A Supplement to Tischendorf's Fragments in the Monumenta Sacra. Together with a Synopsis of the Codex. Facsimile. 4to, cloth. 7*s.* 6*d.*

Gould (Rev. S. Baring) Lost and Hostile Gospels. An Account of the Toledoth Jesher, two Hebrew Gospels circulating in the Middle Ages, and extant Fragments of the Gospels of the first Three Centuries of Petrine and Pauline Origin. Crown 8vo, cloth. 7*s.* 6*d.*

Hanson (Sir R. D.) The Apostle Paul and the Preaching of Christianity in the Primitive Church. By Sir R. D. Hanson, Chief Justice of South Australia, Author of "The Jesus of History," &c. 8vo, cloth. (Published at 12*s.*) 7*s.* 6*d.*

Hardy (R. Spence) Manual of Buddhism in its Modern Development. Translated from Cingalese MSS. 2nd Edition, with a complete Index and Glossary. 8vo, cloth. 21*s.*

—— **Eastern [Buddhist] Monachism**; an Account of the Origin, Laws, Discipline, Sacred Writings, &c. &c. of the Order of Mendicants founded by Gotama Buddha. 8vo, cloth. 12*s.*

Hariri. The Assemblies of Al Hariri. Translated from the Arabic, with an Introduction and Notes. Vol. I. Introduction and the first Twenty-six Assemblies. By T. Chenery, Esq. 8vo, cloth. 10*s.*

Hausrath. History of the New Testament Times. The Time of Jesus. By Dr. A. Hausrath, Professor of Theology, Heidelberg. Translated by the Revds. C. T. Poynting and P. Quenzer. 2 vols. 8vo, cloth. 21*s.*

Hemans (Chas. I.) Historic and Monumental Rome. A Handbook for the Students of Classical and Christian Antiquities in the Italian Capital. Crown 8vo, cloth. 10*s.* 6*d.*

—— **History of Mediæval Christianity** and Sacred Art in Italy (A.D. 900—1500). 2 vols. Crown 8vo, cloth. 18*s.*

Higginson (Rev. E.) Ecce Messias: or, The Hebrew Messianic Hope and the Christian Reality. 8vo, cloth. (Published at 10*s.* 6*d.*) 6*s.*

Horne (W.) Religious Life and Thought. By William Horne, M.A., Dundee, Examiner in Philosophy in the University of St. Andrews; Author of "Reason and Revelation." Crown 8vo, cloth. 3*s.* 6*d.*

Huebner (A.) Inscriptiones Brittaniæ Christianæ, with three Geographical Tables. 4to, boards. 16*s.*

Keim's History of Jesus of Nazara. Considered in its connection with the National Life of Israel, and related in detail. Translated from the German by Arthur Ransom. Vol. I. 2nd Edition. Introduction, Survey of Sources, Sacred and Political Groundwork, Religious Groundwork. Vol. II. The Sacred Youth, Self-recognition, Decision. Vol. III. The First Preaching, the Works of Jesus, the Disciples, and Apostolic Mission. Vol. IV. Conflicts and Disillusions, Strengthened Self-confidence, Last Efforts in Galilee, Signs of the approaching Fall, Recognition of the Messiah. Vol. V. The Messianic Progress to Jerusalem, The Entry into Jerusalem, The Decisive Struggle, The Farewell, The Last Supper. (Vol. VI. in the press.) 8vo, cloth. Each 10*s.* 6*d.*

Kuenen (Dr. A.) The Religion of Israel to the Fall of the Jewish State. Translated by A. H. May. 3 vols. 8vo. 31*s.* 6*d.*

—— **Lectures** on National Religions and Universal Religions. (Hibbert Lectures, 1882.) 8vo, cloth. 10*s.* 6*d.*

Laing and Huxley. Pre-Historic Remains of Caithness. By Samuel Laing, Esq., with Notes on the Human Remains by Th. H. Huxley, F.R.S. 150 Engravings. 8vo, cloth. 9*s.*

Lane (E. W.) Arabic-English Lexicon, derived from the best and most copious Eastern Sources. Vols. I. to VI. (to be completed in 8 vols.). Royal 4to. Each 25*s.*

—— Vol. VII. Fascic. I. II. Edited by Stanley Lane-Poole. 4to. Each 6*s.*

Latham (Dr. R. G.) Two Dissertations on the Hamlet of Saxo-Grammaticus and of Shakespear. 8vo. 5*s.*

Lepsius (C. R.) Standard Alphabet for reducing Unwritten Languages and Foreign Graphic Systems to a Uniform Orthography in European Letters. 2nd Edition. 8vo, cloth. 3*s.*

Letters to and from Rome in the Years A.D. 61, 62, and 63. Translated by C. V. S. (by Sir Richard Hanson). Crown 8vo, cloth. 2*s.* 6*d.*

Lindsay (Dr. James, M.A.) The Analytical Interpretation of the System of Divine Government of Moses. 2 vols. 12mo, cloth. 6*s.*

Linguistic Notes on some Obscure Prefixes in Greek and Latin. (4 Parts.) Crown 8vo, cloth. 6*s.* 6*d.*

Macan (R. W.) The Resurrection of Jesus Christ. An Essay in three Chapters. Published for the Hibbert Trustees. 8vo, cloth. 5*s.*

Mackay (R. W.) Sketch of the Rise and Progress of Christianity. 8vo, cloth. (Published at 10*s.* 6*d.*) 6*s.*

Malan (Rev. Dr. S. C.) The Book of Adam and Eve, also called the Conflict of Adam and Eve with Satan. A Book of the early Eastern Church. Translated from the Ethiopic, with Notes from the Kufale, Talmud, Midrashim, and other Eastern works. 8vo, cloth. 7*s.* 6*d.*

Massey (Gerald) A Book of the Beginnings. Containing an Attempt to recover and reconstitute the lost Origines of the Myths and Mysteries, Types and Symbols, Religion and Language, with Egypt for the Mouthpiece and Africa as the Birthplace. 2 vols. Imperial 8vo, cloth. 36*s.*

Milinda Panho, the. Being Dialogues between King Milinda and the Buddhist Sage Nāgasena. The Pali Text, edited by V. Trenckner. 8vo. 21*s.*

—— vide also Pali Miscellany.

Mind, a Quarterly Review of Psychology and Philosophy. Nos. 1—28. 1876-82. 8vo, each 3*s.* Annual Subscription, post free, 12*s.*

Müller (Professor Max) Lectures on the Origin and Growth of Religion, as illustrated by the Religions of India. (Hibbert Lectures, 1878.) 8vo, cloth. 10*s.* 6*d.*

Nibelungenlied. The Fall of the Nibelungers, otherwise the Book of Kriemhild. An English Translation by W. N. Lettsom. Crown 8vo, cloth. 7*s.* 6*d.*

Nicolson (Rev. W. M.) Classical Revision of the Greek New Testament. Tested and applied on uniform Principles, with suggested Alterations of the English Version. Crown 8vo, cloth. 3*s.* 6*d.*

Norris (E.) Assyrian Dictionary. Intended to further the Study of the Cuneiform Inscriptions of Assyria and Babylonia. Vols. I. to III. 4to, cloth. Each 28*s.*

O'Curry (Eug.) Lectures on the Social Life, Manners and Civilization of the People of Ancient Erinn. Edited, with an Introduction, by Dr. W. K. Sullivan. Numerous Wood Engravings of Arms, Ornaments, &c. 3 vols. 8vo. 42*s.*

Oldenberg (Prof. H.) Buddha, his Life, his Doctrine, and his Order. Translated by Dr. Wm. Hoey, B.C.S. 8vo. 18*s.*

—— vide Vinaya Pitakam.

Pali Miscellany, by V. Trenckner. Part I. The Introductory Part of the Milinda Panho, with an English Translation and Notes. 8vo. 4*s.*

Panhellenic Annual for 1880. Edited by S. Parasyrakes. With 21 Illustrations. With Contributions by E. A. Freeman, Professor R. C. Jebb, Professor Ranghabe, the Editor, and many other eminent Greek Scholars. 8vo, cloth, gilt edges. 5*s.*

Peill (Rev. George) The Threefold Basis of Universal Restitution. Crown 8vo, cloth. 3*s.*

Pennethorne (John) The Geometry and Optics of Ancient Architecture, illustrated by Examples from Thebes, Athens and Rome. Folio, with 56 Plates, some in colours. Half morocco. £7. 7*s.*

Pfleiderer (O.) Paulinism: a Contribution to the History of Primitive Christian Theology. Translated by E. Peters. 2 vols. 8vo. 21*s.*

—— **Philosophy of Religion.** Translated by the Rev. Alexander Stewart, of Dundee. (In 3 vols.) Vol. I. 8vo.

Platonis Philebus, with Introduction, Notes and Appendix; together with a Critical Letter on the "Laws" of Plato, and a Chapter of Palæographical Remarks, by the Rev. Dr. Chas. Badham, D.D. 2nd Edition, enlarged. 8vo, cloth. 4*s.*

—— **Euthydemus et Laches,** with Critical Notes and "Epistola critica" to the Senate of the Leyden University, by the Rev. C. Badham, D.D. 8vo, cl. 4*s.*

—— **Convivium (Symposium),** with Critical Notes and an Epistola (de Platonis Legibus) to Dr. Thompson, Master of Trinity College, Cambridge, by the Rev. C. Badham, D.D. 8vo, cloth. 4*s.*

Protestant Commentary, A Short, on the Books of the New Testament: with general and special Introductions. Edited by Professors P. W. Schmidt and F. von Holzendorff. Translated from the Third German Edition, by the Rev. F. H. Jones, B.A. (In 3 vols.) Vol. I. Matthew to Acts. 8vo, cloth. 10*s.* 6*d.*

Quarry (Rev. J.) Genesis and its Authorship. Two Dissertations. 2nd Edition, with Notice of Animadversions of the Bishop of Natal. 8vo. 12*s.*

Reliquiæ Aquitanicæ; being Contributions to the Archæology and Palæontology of Périgord and the adjoining Provinces of Southern France. By Lartet and Christy. Edited by T. Rupert Jones, F.R.S., F.G.S. 87 Plates, 3 Maps, and 130 Wood Engravings. Royal 4to, cloth. £3. 3*s.*

Renan (E.) On the Influence of the Institutions, Thought and Culture of Rome on Christianity and the Development of the Catholic Church. Translated by the Rev. C. Beard. (Hibbert Lectures, 1880.) 8vo, cloth. 10*s.* 6*d.*

Renouf (P. le Page) Lectures on the Origin and Growth of Religion as illustrated by the Religion of Ancient Egypt. (Hibbert Lectures, 1879.) 8vo, cloth. 10*s.* 6*d.*

Reville (Rev. Dr. A.) The Song of Songs, commonly called the Song of Solomon, or the Canticle. Crown 8vo, cl. 1*s.* 6*d.*

Sadi. The Gulistan (Rose-Garden) of Shaik Sadi of Shiraz. A new Edition of the Persian Text, with a Vocabulary, by F. Johnson. Square royal 8vo, cloth. 15*s.*

Samuelson (James) Views of the Deity, Traditional and Scientific: a Contribution to the Study of Theological Science. Crown 8vo, cloth. 4*s.* 6*d.*

Schmidt (A.) Shakespeare Lexicon. A complete Dictionary of all the English Words, Phrases, and Constructions in the Works of the Poet. 2 vols. Imp. 8vo, 30*s.*; cloth, 34*s.*

Schurman (J. G.) Kantian Ethics and the Ethics of Evolution. A Critical Study. (Published by the Hibbert Trustees.) 8vo, cloth. 5*s.*

Seth (A.) The Development from Kant to Hegel, with Chapters on the Philosophy of Religion. (Published by the Hibbert Trustees.) 8vo, cloth. 5*s.*

Sharpe (Samuel) History of the Hebrew Nation and its Literature. With an Appendix on the Hebrew Chronology. 4th Edition, 487 pp. 8vo, cl. 7*s.* 6*d.*

—— **The Decree of Canopus,** in Hieroglyphics and Greek, with Translations and an Explanation of their Hieroglyphical Characters. 16 Plates. 8vo, cloth. 7*s.* 6*d.*

—— **Hebrew Inscriptions from the** Valleys between Egypt and Mount Sinai, in their Original Characters, with Translations and an Alphabet. 2 Parts. 20 Plates. 8vo, cloth. 7*s.* 6*d.*

—— vide also Bible, and Testament.

Sharpe (M.) Old Favourites from the Elder Poets, with a few Newer Friends. A Selection. 418 pp. Crown 8vo, cl. 5*s.*

Smith (Rev. J. F.) Studies in Religion under German Masters. Essays on Herder, Goethe, Lessing, Frank, and Lang. Crown 8vo, cloth. 5*s.*

—— vide Ewald's Prophets and Job.

Sophocles. The Greek Text critically revised, with the aid of MSS., newly collated and explained. By Rev. F. H. M. Blaydes. I. Philoctetes. II. Trachiniæ. III. Electra. IV. Ajax. 8vo, cloth. Each 6*s.*

Spencer (Herbert) First Principles. 5th Thousand, with an Appendix. 8vo. 16*s.*

—— **The Principles of Biology.** 2 vols. 8vo. 34*s.*

—— **The Principles of Psychology.** 4th Thousand. 2 vols. 8vo. 36*s.*

—— **The Principles of Sociology.** Vol. I. 21*s.*

—— **Ceremonial Institutions.** (Principles of Sociology, Vol. II. Part 1.) 8vo. 7*s.*

Spencer (Herbert) Political Institutions. (Principles of Sociology, Vol. II. Part 2.) 8vo. 12*s.*

—— **The Data of Ethics.** Being the First Portion of the Principles of Ethics. 8vo, cloth. 8*s.*

—— **The Study of Sociology.** Library Edition (being the 9th), with a Postscript. 8vo, cloth. 10*s.* 6*d.*

—— **Education:** Intellectual, Moral, and Physical. 8vo, cloth. 6*s.*

—— The same, cheaper Edition, 4th Thousand. 12mo, cloth. 2*s.* 6*d.*

—— **Classification of the Sciences:** to which are added, Reasons for dissenting from the Philosophy of M. Comte. 2nd Edition. 8vo. 2*s.* 6*d.*

—— **Essays:** Scientific, Political, and Speculative. (Being the First and Second Series re-arranged, and containing an additional Essay.) 2 vols. 3rd Thousand. 8vo, cloth. 16*s.*

—— **Essays.** (Third Series.) Including the Classification of the Sciences. 3rd Edition. 8vo. 8*s.*

—— **Descriptive Sociology,** or Groups of Sociological Facts. Compiled and abstracted by Professor D. Duncan, of Madras, Dr. Richard Sheppig, and James Collier. Folio, boards. No. 1. English, 18*s.* No. 2. Ancient American Races, 16*s.* No. 3. Lowest Races, Negritto Races, Polynesians, 18*s.* No. 4. African Races, 16*s.* No. 5. Asiatic Races, 18*s.* No. 6. American Races, 18*s.* No. 7. Hebrews and Phœnicians, 21*s.* No. 8. The French Civilization, 30*s.*

Spinoza. Four Essays by Professors Land, Van Vloten, and Kuno Fischer, and by E. Renan. Edited by Professor Knight, of St. Andrews. Crown 8vo, cloth. 5*s.*

Stephens (George) Old Northern Runic Monuments of Scandinavia and England, now first collected and deciphered. Numerous Engravings on Wood and 15 Plates. Vols. I. and II. Folio. Each 50*s.*

—— Vol. III. (In the Press.)

—— **Macbeth, Earl Siward and Dundee:** a Contribution to Scottish History from the Rune-Finds of Scandinavia. Plates. 4to. 2*s.*

—— **Thunor the Thunderer,** carved on a Scandinavian Font about the year 1000. 4to. 6*s.*

Stokes (Whitley) Old Irish Glossaries. Cormac's Glossary. O'Davoran's Glossary. A Glossary to the Calendar of Oingus the Culdee. Edited, with an Introduction and Index. 8vo, cloth. 10*s.* 6*d.*

—— **Middle-Breton Hours.** Edited, with a Translation and Glossary. 8vo, boards. 6*s.*

—— **The Creation of the World.** A Mystery in Ancient Cornish. Edited, with Translations and Notes. 8vo, cloth. 6*s.*

Strauss (Dr. D. F.) Life of Jesus for the People. The Authorized English Edition. 2 vols. 8vo, cloth. 24*s.*

Sullivan (W. K.) Celtic Studies, from the German of Dr. Hermann Ebel, with an Introduction on the Roots, Stems and Derivatives, and on Case-endings of Nouns in the Indo-European Languages. 8vo, cloth. 10*s.*

Taine (H.) English Positivism. A Study of John Stuart Mill. Translated by T. D. Haye. Crown 8vo, cloth. 3*s.*

Tayler (Rev. John James) An Attempt to ascertain the Character of the Fourth Gospel, especially in its relation to the first Three. 2nd Edition. 8vo, cl. 5*s.*

Testament, The New. Translated by S. Sharpe, Author of "The History of Egypt," &c. 14th Thousand. Fcap. 8vo, cloth. 1*s.* 6*d.*

Thoughts (365) for Every Day in the Year. Selected from the Writings of Spiritually-minded Persons. By the Author of "Visiting my Relations." Printed with red lines. Crown 8vo, cl. 2*s.* 6*d.*

Tien (Rev. A.) The Levant Interpreter: a Polyglot Dialogue-book, in English, Turkish, Modern Greek, and Italian. Crown 8vo. *5s.*

Turpie (Dr. D. McC.) The Old Testament in the New. The Quotations from the Old Testament in the New classified according to their Agreement with or Variation from the Original: the various Readings and Versions of the Passages, Critical Notes. Royal 8vo, cloth. *12s.*

—— **Manual of the Chaldee Language:** containing Grammar of the Biblical Chaldee and of the Targums, a Chrestomathy, Selections from the Targums, with a Vocabulary. Square 8vo, cl. *7s.*

Vinaya Pitakam: one of the principal Buddhist Holy Scriptures. Edited in Pali by Dr. H. Oldenberg. In 5 vols. 8vo. Vol. I. The Mahâvagga. Vol. II. The Cullavagga. Vol. III. The Suttavibhanga, I. (Pârâjika, Samghâdisesa, Aniyata Nissaggiya). Vol. IV. The Suttavibhanga, II. (Mahavibhanga, Bhikkunivibhanga). 8vo. Each *21s.*

Williams (Rev. Dr. Rowland) The Hebrew Prophets, during the Assyrian and Babylonian Empires. Translated afresh from the Original, with regard to the Anglican Version, with Illustrations for English Readers. 2 vols. 8vo, cloth. *22s. 6d.*

—— **Psalms and Litanies,** Counsels and Collects, for Devout Persons. By Rowland Williams, D.D., late Vicar of Broadchalke, sometime Senior Fellow and Tutor of King's College, Cambridge. Edited by his Widow. Fcap. 4to, cloth extra. *12s. 6d.*

—— **Broadchalke Sermon-Essays** on Nature, Mediation, Atonement, Absolution, &c. Crown 8vo, cloth. *7s. 6d.*

Zeller (Dr. E.) The Contents and Origin of the Acts of the Apostles critically investigated. Preceded by Dr. Fr. Overbeck's Introduction to the Acts of the Apostles from De Wette's Handbook. Translated by Joseph Dare. 2 vols. 8vo, cloth. *21s.*

WILLIAMS & NORGATE have published the following Catalogues of their Stock.

1. Classical Catalogue. Greek and Latin Classics.
2. Theological Catalogue. Including Philosophy and Metaphysics.
3. French Catalogue. General Literature, History, Travels, &c.
4. German Catalogue. General Literature.

* Map Catalogue. Foreign Maps and Atlases.

5. Linguistic Catalogue. European Languages.

* Italian Catalogue.

* Spanish Catalogue.

6. Oriental Catalogue. Oriental Languages and Literature.
7. Medical Catalogue. Medicine, Surgery, &c.
8. Natural History Catalogue. Zoology, Botany, Geology, Palæontology.
9. Natural Science Catalogue. Mathematics, Astronomy, Physics, Mechanics, Chemistry, &c.
10. Art Catalogue. Architecture, Painting, Sculpture and Engraving. Books illustrated by Artists.
11. School Catalogue. Elementary Books, Maps, &c.

C. GREEN AND SON, PRINTERS, 178, STRAND.